The Contemporary Christ

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THE CONTEMPORARY CHRIST

The Contemporary Christ

A Preaching Mission in Action

By

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TO

THE CONGREGATION OF

CHRIST CHURCH

FITCHBURG

AFFECTIONATELY

INTRODUCTION

THE following pages contain, in substance, the material used in the two Preaching Missions conducted by the author in his own parish in Fitchburg, and in Orange, New Jersey. A wish has been expressed by some who heard them that the addresses and instructions might be preserved in some permanent form, and, in the light of the fact that preaching-missions are being undertaken more than ever before, both in this country and in England, the author has hoped, in fulfilling the request of some of his parishioners, to be privileged to serve other missioners by giving the results of his experience both in the preparation for, and the conduct of, a mission. This little book aims to give a description of the methods found useful in preparing for and conducting a particular mission, and contains the substance of the addresses and instructions given.

As it is more important *how* people hear than *what* they hear, preparation for a mission is of the first importance. In anticipation of the mission in Fitchburg, addresses were delivered at noon to the men of the city factories and personal invitations were delivered at the house of every parishioner. The other clergymen of the parish, the Rev. Samuel Hodgkiss and the Rev. F. H. Sleep, and faithful laymen and devout women, assisted assiduously and effectively. An energetic campaign of publicity was conducted under the auspices of the Brotherhood of St. Andrew. Notices of the event were posted on

the public signboards and on the spaces for advertising in the street cars. By these means an attitude of expectancy was secured.

The immediate preparation was effected by a large, devout, and well-trained choir of men and women. Verily music is the heavy artillery of the Lord. Attacks on the heart in the name of God are easily repulsed unless the concrete works of worldliness and indifference are reduced. Ordinarily nothing will reduce these so quickly and so completely as hearty congregational singing and the interpretation of devotional words by a sympathetic single voice. The importance of the right kind of music cannot be exaggerated. It was found helpful to have one or two telling, but not familiar, hymns sung as solos by a sympathetic voice, one at the beginning of the service and the other after the sermon. Three such hymns are, "Thou didst leave Thy throne", "We would see Jesus", and "I know of a world that is sunk in shame." *

Now as to conducting the mission services: Each day was begun with two celebrations of the Holy Communion, one at a very early hour, for the convenience of factory workers, and one somewhat later. The special service for women should come on a forenoon, the special service for men on Sunday afternoon, and the daily service for children at an hour in the afternoon convenient to the children coming from school.

The main service of the mission must be the daily evening service at an hour most convenient generally. It is well to have the service preceded by hymn singing for a quarter of an hour. In some places it has proved helpful

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* See Hymn quoted on page 72.

to sing outside the church to attract the passers by. The service itself may begin each night with the same hymn. Such a hymn as "Christ for the world we sing" lends itself admirably for this purpose. This may be followed by prayer, a prayer carefully chosen or specially prepared and used each night, not "a string of collects". The passage of Scripture read should be short and absolutely appropriate. Extemporaneous prayer after the sermon should be of immense value.

The chief usefulness of the sermon is to start, or to increase, a spiritual glow in the hearts of the hearers, thus preparing them for the acceptance of the instructions that follow. In Fitchburg the instructions were given in the most informal manner possible.

The missioner left the pulpit and spoke to the people in conversational tones as he walked familiarly among them. The effect of this manner of teaching is wonderful. Why there should be so much difference in effect between preaching down to the people from a pulpit, and talking familiarly to them as one stands in their midst, is a psychological problem. At the same time it is reasonable to conclude that without the preceding preaching the familiar teaching would be much less effective.

At the end of the services leaflets and tracts, reënforcing what had been said and taught, were distributed. Cards containing an outline for daily prayer* were accepted, and later asked for with an avidity which showed that people really do not know how to pray and that they need and want to be taught.

The present volume is sent forth by the author as his

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* Page 148.

contribution toward the work of the Preaching-Mission movement, in the hope and with the prayer that it may prove of some help to mission preachers and also to any individual souls who may happen to read his message.

ARTHUR J. GAMMACK.

The Rectory of Christ Church,
Fitchburg, Massachusetts.
The Feast of the Transfiguration,
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JESUS OF NAZARETH PASSETH BY

(SUNDAY)

I

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.—St. Luke 18: 35-43.

ON the main highway as it enters the city, a blind man sits begging. Oh, the monotony of the life! There are too many in similar plight for him to be especially noticed. The buzzing of an insect over his head is a welcome variation from the sameness of sounds of the street. The ceaseless tramp of passing feet is relieved by the occasional friendly greeting of an acquaintance and the still less frequent dropping

of a coin into his extended hand. The darkness of the future with its sightless years is lighted only by the faint glimmer of a hope that a certain miracle-worker, who has performed wonders in the North, may come this way and be induced out of pity to heal him. It is more than likely that blind Bartimaeus has chosen this very place for his begging because along this road Jesus, on whom his hopes rest, is most likely to pass on the way to fulfil His religious obligations, as a pious Jew, in the national capital.

One day the sensitive ear of the blind man catches an unusual sound. It is the tramp of feet and the murmur of voices of a crowd moving in the same direction. Bartimaeus eagerly asks a bystander, "What is it?" The answer is given, "Jesus of Nazareth is passing."

Jesus of Nazareth! This is the name of Him who has been giving sight to the blind, on whom his hopes rest. He is passing now. Soon He will have passed by. Instantly he cries out: "Jesus, Thou Son of David, take pity on me." He is bidden by the crowd to be silent, and not to make so much of a to-do. Trembling now with fear that his one chance may be lost, he raises his voice to a frantic scream that pierces every ear: "Thou Son of David, take pity on me!"

The procession stops. He hears a voice very near to him and marvellously appealing: "What do you want Me to do for you?" "Master," he answers, "I

want to recover my sight." His appeal is answered: "Receive your sight. Your faith has made you well." The momentous crisis of his life is reached. Sight breaks on his darkened vision. The winding road, the clustering houses, the crowds of people, their changing faces, are all plain to him. He *sees*. Unutterable is the joy of the man with his eyesight restored; but even joy yields before the swelling tide of gratitude to the One who has done this wonderful thing. He joins the multitude who are following Jesus on His way to Jerusalem. The bystanders look on in amazement, realizing the presence and the power of God.

Jesus of Nazareth passeth by. It is true that these words refer to an event that transpired nearly two thousand years ago, on the Jerusalem highway, on the outskirts of the city of Jericho. With equal truth they refer to an event that is transpiring in this year and month and in this place. It is the contemporary passing by of Jesus that concerns us. Jesus of Nazareth is passing. We see Him not with our physical eyes any more than did blind Bartimaeus; but none the less we feel and know that He is near. In the crossroad settlement, a church is ordinarily the object most prominent. In the cities, churches and their spires usually dominate the view. On Sunday morning the multitude of churchgoers go along the streets. In the heart of each one is a

name too well understood to need mention. It is Jesus, and that name stands for hope—the only hope.

We are reading in the newspapers of distant Armenia, of the thousands and hundreds of thousands who are dying for the name of Jesus Christ. In that procession of martyrs we realize with a thrill that Jesus of Nazareth is passing before us. In the columns of the newspapers we see the contemporary Christ.

Over the battlefields of the Allies and of the Teutons rises one sign. It is the Red Cross, the sign of Jesus, red with the blood of Calvary. It is the sign of the contemporary Christ.

It is a great crisis in the life of Bartimaeus when Jesus comes his way. It is the chance for which he has been looking and longing, and he realizes that if the opportunity is not seized, it may never come again. As a matter of fact, in his case it would never have come again, for Jesus is passing along this road for the last time. It is true that Jesus of Nazareth is always passing; that to every age there is a contemporary Christ. It is equally true that He is always passing for the last time. He never comes the same way a second time. In the united efforts of this Preaching Mission now beginning, Jesus of Nazareth is to pass by. We believe that He will pass very near to many of us. New questioning about the soul and about God will spring up in our hearts, and it will be

for the preacher to answer every question with the assurance: "Jesus of Nazareth is passing." The end of this special effort will mean opportunities gloriously seized or lost forever. I realize the issues. I realize that we are, in a sense, taking your souls in our hands. We cannot leave you at the end of the week where we find you now. You will be hardened or you will be softened. You will have received spiritual sight or you will have advanced your spiritual darkness toward a chronic condition. It is a responsibility before which one trembles. Filled with awe, I too cry: "Jesus of Nazareth, take pity on me."

Jesus of Nazareth is passing by. Blind Bartimaeus realizes his need and in pathetic appeal raises his voice. The cry brings him immediately face to face with Jesus. It is the same story repeated in various forms in the Gospels. One day as Jesus is walking along the road the multitude crowds on Him. Into the jostling mob struggles a woman, bowed with sickness and frantic in her need. She stretches forth her hand far enough to reach the flowing garment of Christ which sways as He walks. In a moment the procession is halted as Jesus asks: "Who touched Me?" Instantly she is healed. Jesus is hanging from the Cross on His four great wounds; and beside Him hangs a man of notoriously evil life. To the shouts of the bystanders, their cries of hate and scorn, Jesus pays no heed, but to the whisper of need

from a dying man comes the quick and tremendous response, "To-day shalt thou be with Me in Paradise."

Jesus is never very far from any of us. We never have to catch His attention. We are never lost in the crowd to Him. We may forget Him but He never forgets us. He is more ready to hear than we to pray, and to give more than we desire or deserve.

As the blind man stands trembling before Him, Jesus asks him, "What is it that you want Me to do?" The question must seem strange to the man, so apparent is his plight, so filled is he with the one consuming desire to receive his sight. Jesus requires him to express his need in definite words. A great trouble with our prayers is that they are vague. Far from agreeing with another what we shall ask, we have not agreed with ourselves. Vagueness of prayer is generally due to mental sloth. Unless we are willing to take pains with our praying, it will degenerate into lifeless forms, neither helpful to ourselves nor prevailing with God. John R. Mott tells how he devoted a whole forenoon to the formulation of an appeal he was about to make to a very busy man for ten thousand dollars toward a missionary project. A saint said that if he had but three minutes in which to pray, he would take two of the three in which to prepare himself.

The prayer of Bartimaeus is that he may receive his sight. I venture to assert that the greatest uni-

versal need to-day, and always, is sight—spiritual sight—to be able to see God in everything and everything in God. "More light," cried the dying Goethe; and his utterance expressed an universal need. Not long ago in the city of Boston a man entered a physician's office. He was suffering severely. The physician, in his efforts at diagnosis, was baffled and told him so. The sick man replied: "What is the use of my coming to you to get medicine? Assure me that God is indeed a Father and not mere fate and I will go out of this office a well man." He needed sight—spiritual sight—as Philip needed it when he said: "Show us the Father and it sufficeth us."

Robert Paddock, now Bishop of Eastern Oregon, was invited some years ago to address the students of the Military Academy at West Point. In simple, frank language he preached Jesus Christ. After the service he was waited upon by a delegation of students and asked to speak again on the same theme in the evening. He spoke to them, informally, for a long time, and when he concluded his address the cadets asked him to continue his speaking. As he was about to leave the company for the night, he was asked to return soon and speak again on the same theme. He replied that this was impossible, but that, if anyone wished to see him on the forenoon of the following day, he would be in a certain room to receive all who came. So many came that it was impossible

to see them singly and they were admitted in groups. Throughout the forenoon those groups sought him, and the question asked by all was: "How can we find Jesus Christ?"

Was the appeal of Bishop Paddock exceptional? If the appeal was exceptional, it was so only in the intense sincerity of the man and in the directness and simpleness of his address. Were the cadets at West Point exceptional? They were representative rather than exceptional. I venture to say that they are representative of you and me. We have felt the charm of Christ and the fascination of the venture of the Christian life. Many are prepared to sacrifice all for the Christ they know. Multitudes would be glad to do so if they could be assured of Him, if they could find Him. "Oh, that I might know where I might find Him," is the cry of the heart that understands itself. It expresses a yearning deep and old and ever new. When the blind man finds that Christ has restored to him his sight, his heart is filled with gratitude. He joins the throng, and, with Jesus, turns his face toward Jerusalem. "Jerusalem" means the "city of peace". It is significant that the Jews called their capital by this name. They made much of peace—peace in the sense of a cessation of hostilities between themselves and their neighbors, and peace particularly in the sense of being one with God—the peace which is known to him whose mind

is stayed on God, the peace to which Dante referred when he wrote the immortal words, "In His will is our peace."

The object of this Preaching Mission is peace as the result of conversion, which is that "change, gradual or sudden, by which God becomes the center of our life", when we do nothing, say nothing, think nothing, wish nothing, which is not in accordance with His will. The trouble with all of us to-day is that self and not God is the center of our life. The machinery of our life is out of center. Instead of doing their work perfectly, the several parts are grinding on one another and wearing themselves out. The product of our endeavors is marred. The agony of an unfulfilled life rather than the joy of accomplishment is ours. The preacher's message is: "Be ye reconciled to God." May we be led to pray—

> "The dearest idol I have known,
> Whate'er that idol be,
> Help me to tear it from its throne,
> And worship only Thee."

When blind Bartimaeus followed in the direction of Jerusalem, the city of peace, he turned at the same time in the direction of Calvary, the scene of suffering. It is only under shadow of the Cross that we dare to hold out to men the hope of peace. Christ is our peace. Alienated from our Father by sin, we can be reconciled only by the Cross of Christ. Every word that will be uttered during this Preaching Mis-

sion shall be spoken under the shadow of the Cross, and should be understood in the light of it.

To you in your blindness, to you in your need, to you in your sin, to you reaching out after that peace that passeth man's understanding, I appeal in the name of Jesus of Nazareth. He is passing by. Put yourself in His way. Give Him, who came to seek and to save, the chance to help you. He will give you spiritual sight, and He will give healing to the soul stricken with sin. He is ready to give exceeding abundantly above all that you ask or think. Glory to His Name!

Instruction

Prayer is the breath of the soul

When a child is born, the first consideration is that he breathes. If he does not breathe, he dies. The first instinct of the soul with its capacity for God is to pray. The soul that does not pray dies. It takes the soul longer to die for want of prayer than the body to die for want of breath—absolutely but not relatively, in the light of the soul's immortality.

Like breathing, praying must be regular, not spasmodic. Prayer must be regular—daily.

Nearly all people who pray at all, pray at night. To pray at night is good, but to pray only at night is not sufficient. It is not so important as to pray in the morning. A boy, asked why he prayed at night and

not in the morning, replied, "I can take care of myself in the daytime." He was wrong. The soul is exposed to more dangers during the day than during the night —bad example, evil suggestions, undesirable companions, etc. Prayer should be said at night and—especially—in the morning. It should be rhythmical, like breathing.

It is good also to establish the habit of a noon-day prayer. It may be only, as the factory whistles blow, "Thy Kingdom come!"

With regular habits of daily prayer established, prayer will rise instinctively to the lips as occasion demands—temptation, danger, joy, the need of guidance, etc. Cultivate ejaculatory prayer. In this connection consider the prayers of Christ on the Cross.

The attitude in praying morning and evening is not unimportant. If we trust to praying while we are in bed, the tendency is toward desultoriness and neglect. The attitude of prayer helps toward prayerfulness. Pray on the knees morning and night.

It takes courage to kneel in the presence of companions. It required courage on the part of Bartimaeus to raise his voice, and especially to persist in his appeal, when the bystanders bade him be silent. If he had not had the courage, Jesus would have passed him by.

THE TRAGEDY OF SIN

(MONDAY)

II

When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.—St. John 13: 21-30.

IN the days that are to follow, I propose to consider with you, connectedly, the tragedy of sin, the power of love to save, the path to faith, the danger of indecision, the issue of Christian belief in action and life, and the vision of Christ. I propose to consider

these themes in terms of human life as suggested by the spiritual careers of men to whom Christ was a contemporary. We are to try to see our lives in the light of Him who is no less our contemporary, Jesus Christ, the same yesterday, to-day, and forever.

To-day I propose to consider the tragedy of sin as suggested by the career of Judas.

The name of Judas stands for all that is basest in human history; Dante places him in the lowest hell, next to Satan himself. Yet, we must believe, he was far from being wholly bad when he began that career which is shown to us step by step in the pages of the Evangelists. Jesus, who knew what was in man, selected him from among the thousands of Israel as one fitted, by character, for special discipleship. The Master chose him deliberately and after a night spent in prayer. In following Christ, Judas made greater sacrifices than did his fellow-disciples. They were simple peasants and fishermen from the north; he came from the city of Kerioth, and was presumably more a citizen of the world and a man of affairs. To throw in his lot with One who was a carpenter, to share the fortunes of One who had not where to lay His head, indicated great sincerity. Such was his standing among them that he became treasurer of the little company. To the end, his integrity was not questioned by his fellow-disciples: when on the night of his infamy he went out to meet his accomplices, his

companions thought that he had gone out to buy provisions for the following day.

His downward career began, we may suppose, when he trifled with a temptation, which arose in connection with his position as treasurer. The corruption of his soul began with avarice. He took delight in the bigness of the balance in his accounts. That the balance might increase, he became penurious in supplying the needs of the band. He toyed delightedly with the coins and enjoyed the shining of the pieces of silver. He borrowed for his own use the money that others entrusted to him. He forgot to return what he borrowed. If he favored himself, was he not giving his services? Then he helped himself without thought of repaying. He became a thief. Now the slave of avarice, he estimated his position and every situation in terms of opportunity for gain, for himself.

A woman poured most costly perfume on the head of Jesus. The act was an exquisite expression of deep gratitude for help which she had received. Judas, his finer feelings now deadened by greed, estimated the deed in terms of cash, saw in it only a waste of money and a lost opportunity for his own gain. He pretended to deplore the waste of what might have been sold for much for the benefit of the poor, when in reality he was grieving over the slipping away of money for which his avaricious fingers

itched. With his lack of idealism and his sordidness Jesus had no sympathy. He praised the generosity of the woman, and, by implication, condemned the meanness and greed of Judas. It is reasonable to conclude that avarice now added to itself another sin, the sin of hate, and that in the heart of Judas arose an aversion to Christ as the disturber of his conscience and the reminder of his own sin. Perhaps he felt as did Alcibiades, the Greek, who in earlier life was an ardent admirer of the noble Socrates, and later degenerated so that he became the betrayer of his own city. His feelings toward his former teacher changed so that he shunned him as an unpleasant reminder of his own treachery, and said of him: "When I see him I am ashamed and oftentimes I would be glad if he ceased to exist among the living." *

Avarice and a guilty conscience reënforced each other, and together they were prepared to do that which either alone would have shrunk from doing. An opportunity was offered Judas to get money and at the same time to get rid of the troubler of his conscience. The officials wished to arrest Jesus and they wished to arrest Him in such a manner as to avoid arousing the attention and the indignation of the populace. Judas offered to show them where Jesus might be found at night and in a secluded spot. The

* *The Greater Men and Women of the Bible.*—Hastings, Vol. V, p. 275.

offer was accepted. The bargain was struck and the Master was to be betrayed for thirty pieces of silver—the price of a slave. The officials themselves, the victims of avarice, understood Judas. They would not trust him. They weighed the silver before his greedy eyes and set aside the glittering coins for him to claim when the transaction was consummated and Jesus was safely in their hands.

From this point his downward course is rapid, but not easy. To fulfil his bargain with the chief priests, he must keep himself informed as to the probable movements of his Master, and, in order to know of His intended movements, he must needs remain close to Him. Nearness to his friend stirs the old affection, and avarice has to contend with love. He is present on the occasion when the Master gathers His disciples very close to Him and calls them His friends, when in their presence He opens His heart in prayer to the Father, when in the sacramental meal of love and sacrifice He breaks the bread for them, and then, with choking voice and heart burning with emotion, singles out this Judas who is about to betray Him and, as a mark of peculiar attention and special friendship, hands to him the choicest morsel after it has been dipped in the dish. Love struggles to overcome avarice, and love nearly prevails. If he remains longer in the presence of the Master who has called him "friend", love will have won the victory and

avarice will have been defeated. If love prevails he will be unable to betray his Master, and if he does not betray his Master he will lose the thirty pieces that are waiting for him. Judas turns from Jesus, and leaves the room, and goes out into the night. Night broods over the city of Jerusalem, but darker night reigns in the heart of Judas. The darkness would be unbearable if it were not for the shining of thirty pieces of silver which are now almost within his reach; and he hastens on to that act which is to make them his own. He meets the armed band and leads them across the Kedron to a grove of olive trees at a time in the late evening when Jesus is due to be there to pray. The signal for the arrest is understood. It is the embrace of intimacy and the kiss of friendship. Te betray a friend by the sign of affection involves a terrible struggle, and we may believe, in the light of what has just transpired in the upper room, that it would have been impossible for Judas to give this sign if it were not that it is the last obstacle that lies between him and the glittering coins on which he has set his heart. The sign is given. The arrest is made, and Judas sees his friend bound and led away.

With the breaking of morning light a realization of what he has done comes to Judas. It is a terrible awakening. He sees his friend whom he has betrayed treated as a criminal, insulted, tormented, tortured, and finally led forth to die. He seeks relief in satisfy-

ing his avarice, and goes to claim the coins which he has earned. He is surprised to find that the coins that he claims and receives have lost their fascination. In fact he would rather not have them. With a show of generosity he returns the money. The officials prefer to be known as men who meet their obligations, and the money is declined. Judas offers the money as a gift to the treasury, but his gift is rejected. The pride of Judas is shattered and he begs them to take back the money. He pleads: "The man I betrayed is innocent." "That is your affair," is the hard answer. All efforts at self-control are abandoned and Judas flings the coins on the floor and flees from the office of the treasurer. The clatter of the coins on the stone floor follows him. The blood-stained face of the friend he has betrayed haunts him. He shivers when an acquaintance calls him by name. He trembles at his own shadow. He seeks escape from men, from memory, from himself, from life. We see him fleeing as one pursued by a terrible enemy. His eyes are bloodshot and start from his head. His fingers clutch. He is making for the country. A rope is in his hand. He climbs a precipice, attaches the rope to a tree, and puts the noose about his neck. He casts himself from the rock. The rope, ill adjusted, slips and Judas is hurled to the bottom of the cliff. His body lies there a tangled mass of blood and rags.

You may ask: "Why repeat this story? Why

dwell on the tragedy of Judas?" My answer is that I am not here to tell pretty stories with happy endings. I am here to tell the truth. Sin *is,* and there is no happy ending to sin. "The wages of sin is death." "The soul that sinneth, it shall die."

You ask further: "Why dwell on sin?" There is a disposition to-day to make light of sin, to speak of it as a "slip upwards", "an incident in the search after happiness", to ignore its presence and to deny its existence altogether. Deny sin? My God, look at Judas! Deny sin? My God, look at the battlefields of Europe! Deny sin? My God, look at the Cross! Deny sin? My God, look at your own hearts!

You may suggest that the sin of Judas was extreme and exceptional. Was it? It is not more extreme than the sin of the clergyman who takes advantage of his position as a minister of Christ to advance himself, and who by evil life betrays the Master whom he is committed to serve; not different in kind from the sin of the man who betrays a trust, who gambles with money that is not his, crediting the gains to himself and charging his losses to the widow and orphan; not more extreme than the sin of the man who lures to her fall the woman who trusts him; not more extreme than the sin of those men in high places who for the sake of personal ambition, or for the security of their class, have plunged Europe into this terrible war; not more extreme than the sin of

those men who have been accepted into the family of this nation and have plotted against it, biting the hand that has liberally fed them.

We are not to judge the sin of Judas to be exceptional simply because, in consequence of it, he suffered such mental agony that life was unendurable. A man with a more hardened conscience would have taken the money and enjoyed what he bought with it.

The tragedy of Judas turns not on the enormity of his offence, nor on the immediate consequence of it, but in his sinning against love. He steeled himself against the love, the love that would not let him go. He rejected the opportunity for repentance, and chose to live with the bitterness of remorse. He flung himself from the flame into the fire, from the flame of the loving heart of Christ into the fire of hell, the fire that is not quenched; from the swiftly passing pain of repentance to the gnawing of remorse, the worm that dieth not. He went to his own place.

He went to his own place. The entail of sin is not broken by death. The law of cause and effect, that works as inexorably in the realm of the moral and spiritual as in the realm of the physical, goes on in its fearful operation into eternity. He went to his own place, the place that he deliberately chose, the place that of moral necessity is his who turns his back on the divine fellowship, the place that of necessity belongs to every sinner who is not redeemed.

O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

A Prayer:

Merciful Father, teach our hearts the lesson of Judas. If we be led at any time to offend Thy Divine Majesty, vouchsafe us to repent with Peter, rather than despair with Judas, so that by a godly sorrow and a lively faith we may obtain remission of our sins; through the only merits of Thy Son, Christ our Lord.

Instruction

The form and the substance of prayer

It is worth while to take pains with the form of our prayer. Slovenliness is unacceptable to God as it is to men. Forms of prayer are helpful as models, and for structural bracing to our devotions. But formal prayer is quite inadequate as a means of communication between the soul and God, between friend and Friend. Guard against formal repetition. It tends to lifelessness and to the degradation of our prayers, into a mere "incantation against bad luck".

Form of prayer should grow with our mental growth and vary with our changing needs. Some men have grown up to use daily and to die in old age

repeating the prayer learned at the mother's knee: "Now I lay me down to sleep." This is beautiful sentimentally, but it is not sufficient. It is a child's prayer, not a man's prayer; and it is well to continue to use it: we are to be "as little children". But prayers in manly and womanly words are also needed in the lives of men and women.

As we kneel to pray, our first utterance to God should be a thanksgiving or a word of praise. This is due to God and it helps to set us in the right attitude to God and to the world. No practice can be named that helps more toward present, daily happiness and buoyancy of spirit.

It is helpful to precede even the thanking or praising of God with a moment of silence, of "waiting upon God". Cultivate the attitude of what George Eliot calls "expectant passivity". *

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* For suggested order and outline see Appendix C, page 148.

SAVED BY LOVE

(TUESDAY)

III

And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilean. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. And he went out, and wept bitterly.—St. Luke 22: 55-62.

THE story of Judas is terribly human; the story of Peter is sweetly so. The stories are in a way parallel. The details of one suggest the details of the other—by contrast.

The betrayal of Judas is coarser, more base, more heinous. The denial by Peter is more unprovoked, less led up to. Judas was of a secretive nature, and in the depths of his mind issues may have become

confused. It is conceivable that he deceived himself. Peter was transparent to himself and to others; he lived on the surface. Long continued self-deception is impossible in a man of his nature.

Long before his fellow-disciples, Peter realized the mystery that surrounded the person of Christ. Insight was to him an instinct. He blurted out the truth: "Thou art the Christ, the Son of the living God." When others began to fall away, Peter recognized the irresistible fascination of Jesus and expressed his intuition: "Lord, to whom shall we go? Thou hast the words of eternal life." A few minutes before the arrest of Christ in Gethsemane, Peter, uninvited, protested his undying loyalty to his Master. On the occasion of the arrest in the garden he seized the sword of a hostile bystander and, singlehanded, attacked and wounded one of the armed force. After the arrest of his Master he courted personal danger in order to remain close to Him. Through a friend's acquaintance with a sentry he secured admission to the courtyard adjoining the room in which the prisoner was being examined by the magistrate. He came so near that glances could be exchanged between them. As he stood warming his hands over the brazier in the chill of the early morning, the glow from the coals lighted up his face and a waiting maid recognized him and remarked, "He is one of them." By a shake of his head, Peter indicated that she had made a

mistake in a matter which did not greatly concern him. When another servant recognized him and confirmed the remark of the former, Peter declared that she was mistaken. Suspicious ears listened for and caught the northern accent of the Galilean fisherman, and another attendant insisted that he was an accomplice of the prisoner. Peter denied that he had ever known the man. His protestation was accompanied by vehement gesticulation, and he solemnly confirmed his denial by calling on the awful name of God. In the process of judicial examination the prisoner, we may suppose, was led from one room to another. Peter's attention was attracted by the movement and, as he looked within, he saw in the light of the brazier fire the face of Jesus turned toward him. Their eyes met. In that look of Jesus the denying follower and faithless friend was undone. Peter went out and wept bitterly.

It was only the face of Jesus that could appeal and reprove; His hands were bound. O that glance of Christ! Those eyes sweet and terrible! Before that face only an hour or two earlier an armed band had fallen back embarrassed and confused. Before those eyes, flashing with righteous anger, sacrilegious traitors cowered and withdrew. From those eyes Judas sought escape in the darkness of night, and from the memory of them he tried to find refuge in the darkness of death. Looking on the face of Jesus

Peter sees there love expressed, love that in the course of three years has flowered into a precious friendship, love that has shown itself in repeatedly expressed solicitude for the over-confident follower, love that is now wounded by a heartless denial. Shame comes to him with the realization of the hurt his faithlessness has brought to the sensitive heart of a loving friend. He is halted in his course away from Christ. He heeds the appeal of love. His heart overflows in tears of repentance. He goes out and weeps bitterly.

The face of Jesus revealed a heart of love wounded. What the look of Jesus was to Peter, the Cross is to the world. It reveals the heart of God wounded by the sin of man. The Cross in all its length—long as the history of human sin, in all its breadth—broad as humanity, in all its depth—deep as human need, in all its height—high as human inspiration and hope, the Cross means one thing, and that thing is love. We cannot explain the Atonement; love is involved "that passeth knowledge". Only from the point of view of love can we hope to approach an appreciation of the mystery; we must be "rooted and grounded in love."

By love alone we are saved. Most of us are kept within the bounds of respectability, not because it pays to be respectable, not because we fear prison bars or the lash of social criticism and scorn, but because love erects barriers too difficult to surmount.

Love not only constrains; it also restrains. It may be consideration for our parents, and especially for our mother. It may be the love of wife or husband. It may be the trustfulness of little children or the confidence of friends. In the last analysis, the fear of wounding love is the great restrainer. The greatest power in the world is love. But what is the tenderness of a mother compared with the love of God that never forgets, that never fails? What is the character of the noblest father compared with the holiness of God? What is the trust of our friend or our child compared with the confidence that Christ shows in us when He calls us His friends?

I believe in hell. I must believe in it because I believe in the inexorable law of cause and effect, according to which the wages of sin is death. I believe in hell because I believe that, in the realm of the spiritual as in the realm of biology, survival is according to fitness, and that only those that are fit for God can see God, and that without holiness no man can see the Lord. I believe in hell, yet I do not believe that men can be saved from sinning by a fear of the torments of hell, or be won to righteousness by the hope of heavenly rewards. We are saved not by fear or by hope, but by love. To preach Christ crucified is to declare the love of God, and to declare the love of God is to preach the only gospel that wins and saves.

It is love, as seen in the glance of the eye of Christ, that brought Peter to the tears of repentance. But love did not leave him there. It could not leave him there and still be love. A wrong had been done which must be righted. A friend had been injured and restitution must be made. Christ could not treat Peter's failure as if it had not been. He could not in fairness to Peter or to holiness do that. To treat evil as if it were not evil is to encourage the sinner downwards. To condone a sin is to violate the law of holiness and to share with the sinner in the sinfulness of his deed. Not the severity of parents, but their weakness, is the chief contributing cause of the failure of young men and women. To preach the love of God and to forget the terror of the Lord is to emasculate the moral law of God and to substitute the indulgence of a grandfather for the love of a father.

The love of Christ follows Peter; it will not leave him alone. It follows him and finds him on the shore of the Lake of Galilee. Jesus and Peter stand face to face. As always, the injured and innocent is ready to make the advances. Jesus returns to the days of unbroken friendship, to the days of ardor of first discipleship with "Simon, son of Jonas". With the severing of friendship in mind, He presses the question: "Do you love Me?" The question probes a painful wound, and Peter shrinks from it. He does

not at first meet the question squarely, but answers: "You know that I am your friend." Thrice the friend has been denied, and thrice the question is asked: "Do you love Me?" Thrice the question is answered, and the last answer contains in it a complete acknowledgment: "Thou knowest that I love Thee."

Before righteous pardon is possible, acknowledgment of wrong done must first be made. If blood-poison begins in the finger and spreads over the hand and up the arm toward the vital parts, nothing is gained by covering it with a bandage and saying that the arm is well and that the life is not in danger. The only possible safety to health is in tearing off the bandage and probing the wound and laying it bare and open. Then only can the process of restoration begin. If we are to break from sin, there must be acknowledgment. There must be acknowledgment first to self, and that perhaps is hardest of all. If we are not prepared to acknowledge to ourselves our sin, the truth is that we do not want to give it up.

The legendary end of Peter is consistent with the historical record. He is fleeing from the city of Rome to avoid the persecution that is raging there. As he hastens along the Appian Way, he meets Christ coming toward the city and asks Him: *"Quo vadis?* (Whither goest thou?)" and receives the answer: "I go to Rome to be crucified in thy stead." In shame

Peter turns back and offers himself for crucifixion, asking only that he be crucified with his head downward that, to the utmost of his power, he may confess the wrong done to a friend and make restitution for it. In the legend, as in the story, love follows and finds the sinner, and leads him through pain and confession to pardon and to peace. When we sin, we sin against God. When we sin, God suffers in proportion to His infinite holiness and His perfect love. God suffers by our sin, but His love is not quenched. His love does not cease to strive with us. His love, incarnate in Christ, has come to seek and to save us. His love revealed in the Cross pleads with us: "Be ye reconciled to God." It is love incarnate in Christ that Francis Thompson in his *Hound of Heaven* makes to say:

> "Ah, fondest, blindest, weakest,
> I am He whom thou seekest!
> Thou dravest love from thee, who dravest Me."

In this hour the love of God is striving with the sinner—and what man is there that sinneth not? The love of God is striving with you all. In the light of the Cross see the consequences of your sin—God's heart of love wounded by you. In the light of the Cross see God in His love seeking you, pleading: "By the love that is wounded, by the love that is never quenched, be ye reconciled to Me. By the suffering I have borne for you, make acknowledgment of your sin to Me. Nail your sins to the Cross that the love

that prevails through sacrifice may avail for you. I offer to you pardon and peace. There is awaiting you a joy so sweet that lips cannot express it, a joy so great that no heart can contain it; the joy that thrills and vibrates through the hearts of the angels of God over one sinner that repenteth."

A Prayer:

Merciful Father, teach our hearts the lesson of Judas and of Peter. If we be led at any time to offend Thy Divine Majesty, vouchsafe us to repent with Peter, rather than to despair with Judas, so that, by a godly sorrow and a lively faith, we may obtain remission of our sins; through the only merits of Thy Son, Christ our Lord.

Instruction

Devotional Reading of the Bible

Reading of the Bible should be daily—at least one verse every day. That means 365 days in an ordinary year and not 364. A certain bishop had a very good mother. She died when he was only eight years of age. Dying she made of him one request, namely, that he would promise to read at least one verse of his Bible every day. He had later to work very hard and sometimes came home tired late at night—so tired that he cared only to fling himself down on his bed. No matter how tired, he would fulfil his promise even

if to do so he struck a match and held it long enough to read one verse.

We should not be satisfied with only one verse. The way to find the Bible interesting and most helpful is to read long passages at a sitting, say, one of the Epistles, or the whole Gospel according to one of the Evangelists.

Care should be taken in the selection of passages. Children who make a resolution to read the Bible through make a mistake. Some portions of the Bible are much more profitable for reading than others. Some portions are not profitable for children at all. The Gospels are more helpful, generally, than Ecclesiastes. On the whole the Psalms, for the course of the whole life, bring wonderful comfort, especially as age advances and experience deepens.

A receptive attitude should be cultivated for devotional reading of the Bible. The primary object is not for information, as when we are preparing a Sunday school lesson, but to hear in the sacred words the voice of God speaking to us. The prayer should be: "Speak, Lord, for Thy servant heareth."

It is best for one to own a Bible of his own, to be familiar with it, to use pencil for marking passages, to use it till it is thumb-worn.

THROUGH DOUBT TO GREATER FAITH

(WEDNESDAY)

IV

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—St. John 20: 24-29.

ON these evenings when I speak to you I am following a definite course, namely, the appeal of Christ to the heart and will, and that course I intend to pursue to the end. To-night, however, I am stepping aside and entering another realm, because I believe that certain difficulties must be cleared up before progress can be made for some of us. I refer to difficulties in belief. In the approach to Christ and re-

ligion, the task of the mind may not be ignored. Not only the feelings in affection, not only the will in action and life, but also the mind in belief must be exercised and directed. "Thou shalt worship the Lord thy God * * * * with all thy mind."

Now, when we approach the subject of the Christian belief we have this comfort; the issue is clear. It is Christ or nothing.

It is Christ or nothing. It is not Christ or Buddha. Buddhists have much to teach us in their loyalty to their religion and in their persistent yearning and reaching after God if haply they may find Him, but Buddhism, with all its sacred books, has nothing to offer that is not found in Christ. *

It is Christ or nothing. It is not Christ or Mohammed—Mohammed in whose name, in the past year, a million Armenians and Assyrians have been massacred, the men shot, the women violated, the aged and the little children starved to death.

It is Christ or nothing, and when we say *Christ*

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* "How infinitely higher and more compelling, how infinitely more human and divine, how infinitely simpler and more appealing is the religion of Christ than all the perversions of religion which have nailed the soul of Asia to the rock of suffering and sin. They cannot be compared. Hinduism is not another path to God; it is a pit of abomination as far set from God as the mind of man can go. It is not the Bread of Life, but the Dead Sea fruit of bitterness and death. It is not hope, but despair. It is not effort, but surrender. It is not attainment, but defeat"—*Other Sheep*, by Harold Begbie, p. 72.

we mean the Christ of the New Testament, Christ as His nature and being was conceived of when St. Peter recognized Him: "Thou art the Christ, the Son of the living God"; Christ as conceived of by St. Thomas when he hailed Him: "My Lord and my God"; Christ as St. Paul conceived of Him when he wrote: "In whom dwelleth all the fulness of the Godhead bodily"; Christ as the apostolic Church conceived of Him, when it naïvely and unconsciously laid the foundation of the creeds in the simple confession, "Jesus Christ is Lord"; Christ as conceived of by the undivided Church when, at Nicaea, it refused to recede by one letter from its belief in Christ as "being of one substance with the Father"; Christ in that conception of Him pragmatically justified in the fact that any conception of Him lower than the Nicene has failed to sustain itself in history. Nothing is gained in deceiving ourselves with a jugglery of words. To say that Christ is divine in the sense that all of us are divine is tantamount to saying that Christ is human and nothing more, and to confess that He was only a searcher after truth is to be driven to the conclusion that He was deceived, or was a deceiver and a blasphemer.

It is Christ or nothing, and it is in the interest of frankness and of clarity of thinking to recognize the issues involved. The Unitarian belief is only the feather-bed that breaks the fall from faith to

unbelief. Unitarianism lives a parasitic existence, drawing its life from the vigorous faith that rests on an accepted revelation of God in Christ, and in the belief in "the breaking through of the transcendental at a point in time and place called Bethlehem."

"On Christ, the solid rock, I stand;
All other ground is shifting sand."

In our approach to belief, and in our consideration of the obstacles to be removed, we have among the apostles a sympathetic guide in Thomas, a "living man, nearer perhaps to ourselves in our day of trial than any other of the disciples."

Doubt with him was a matter of temperament. Peter was too ready to believe. Philip was open-minded; "Show me" expresses his attitude. To believe was hard for Thomas: "We know not whither Thou goest and how know we the way?" he typically objects. Some souls are naturally prone to belief. "They are never troubled with doubts at all. They do not need to inquire into the foundations of their belief, they are inspired by a power within their hearts. They grow in knowledge by quiet, steady increase of light, without any intervals of doubt and difficulty. Their spirits within them are so attuned to the truth that, the moment it is presented to them, they accept it at once." Some souls seem to be born to doubt. Those whose portion is doubt have this comfort that, if doubt involves suffering, it does not

necessarily involve sin; that many, probably the majority, of those who have been leaders of the faith, have known the agony of doubt; that each suggestion of doubt has in it a promise of a wider vision of truth. Doubt is often the growing pangs of a virile faith. In this sense it is true that—

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

Thomas advanced from doubt to faith because of his sincerity. He was loyal to what he believed, and accepted the moral implications of such faith as he had. When Jesus retired beyond Jordan to find refuge from molestation, and the message came that His friend, Lazarus, was sick; when He started to go to His friend and the disciples pleaded with Him not to return to the place of danger, Thomas, recognizing the danger, and also the futility of dissuading the Master from facing it, proposed: "Let us go that we may die with Him."

Much of the current unbelief is insincere. Some parade their infidelity. Frivolous, shallow-minded, failing to realize the issues of faith and unbelief, they are those of whom it was written: "The fool hath said in his heart, 'There is no God.'" Conceit is a fruitful source of unworthy doubt. "I understand that you are an unbeliever," said the Bishop of London to a blatant infidel. "Oh, no," was the reply,

"I am not an unbeliever. I am a great believer. I am a self-believer." Much unbelief is traceable to sheer laziness, the neglect of prayer and Church and Sacrament, and the unwillingness to read and to think consistently on the subject of religion. Often unbelief has its origin in a sinful life. A story is told by a retired colonel of the English army, to the effect that there was a young officer who, from time to time, used to break out into vehement attacks on the credibility of the Bible. "I found out, however," he said, "that these attacks always occurred on certain mornings, and, instead of arguing, I used to ask the apparently irrelevant question, 'Where were you, sir, last night?'" *

A man's first concern in the matter of belief is to live up to what he does believe. If he believes that it is better to be pure than to be impure, better to be kind than unkind, better to be reverent than blasphemous, let him live up to that belief. Let a man do the truth, and he will learn more of it. Let a man live the Christian life and he will not long have to doubt the Christian doctrine. "If any man willeth to do His will, he shall know of the doctrine." A man of immoral habits once remarked to Pascal, "If I could believe in your creed, I should soon be a better man." Pascal answered, "Begin by being

* *Work in Great Cities*, by the Bishop of London.

a better man and you will soon come to believe my creed."

The occasion on which the doubt of Thomas is turned to faith comes after Christ's Resurrection. He has seen His Master put to death; and we may be sure that the event is to him unlighted by any hope. Gloom falls over him and he shuns the society of the friends who remind him of his sorrow. After the Resurrection his fellow-disciples meet him and say: "The Master is risen and we have seen Him." Thomas shakes his head and says: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I refuse to believe." At any rate he is willing to be convinced and to follow any path that may lead to faith. The disciples show him how their faith has been confirmed; and when they meet again where the risen Lord has revealed Himself, Thomas is with them. Far from blaming him for his slowness in belief, Christ accommodates Himself to the halting steps of the disciple who lags behind the others in the path of faith. He comes a second time to the trysting place, to meet the one who was absent before. Thomas recognizes his friend and appreciates in a moment the implications of the Resurrection. He lays his hand on Jesus to be sure that his eyes are not deceived by a phantom. To assure himself that it is his friend and no other, he touches with his fingers the still visible wounds on the hands, and

feet, and side. The terrifying truth breaks upon him that He whose words he has heard, He whom his eyes have seen, He whose hand he has clasped, is none other than his Lord and his God. If he has lagged behind the other disciples in a readiness to believe, he passes beyond them in his appreciation of the implications of what he does believe.

If we want faith, we must expose ourselves to the appeal of faith; and we best expose ourselves to the appeal of faith when we associate with persons of faith. Faith, in the sense of the appreciation of the reality of the unseen, develops when we join ourselves to the company of those who worship in the house of God. It is psychologically as well as mystically true that where two or three are gathered together in His name, there Christ is in the midst of them. If Thomas had chosen to associate with the men who for selfish reasons refused to believe in Christ, and for selfish purposes had put Him to death, he would have found abundant confirmation for his doubts.

If my words are reaching any who wish to have faith and have it not, let me say this to you: You owe it to yourselves to try the word of those who say that they have had experience of Christ as a living and personal reality. Go to men whose word you trust, and whose character you respect, and ask them to give you the grounds for their intellectual belief. Read again in the Gospel the record of the life of

Christ, and read it with an open mind, that is, with a readiness to "do the truth." Read in the adequate words of St. Paul a record of Christian experience throbbing with life and reality. Absorb the atmosphere of religion in the presence of those who practise it. Court the house of God and expose yourselves to the thrill of the mystical presence. Like the disciples on the day that certified a living Lord, seek the place of the breaking of bread. Reverently take the Lord at His word and obey His command: "Do this." Come to the Communion and kneel before the altar with heart and mind open and with hands uplifted for the gift of faith. Do this even if the only prayer you can utter be: "Help Thou mine unbelief."

To you, so coming, faith will be given as it was given to Thomas. To you will be given more than was vouchsafed to Thomas when, with the eyes of flesh, he saw the risen Lord. Paul saw Christ in the flesh but made light of this privilege. What he longed for was increasingly to know Christ in the power of His resurrection life. May such blessedness be yours! Blessed are they that have not seen and yet have believed.

Instruction

The Church

The Church, in its lowest terms, stands for what is good, for only what is good, and for all that is good.

Alone, among all the institutions of the world, and in history, it stands for good as such.

To say that the Church is "full of hypocrites" is to say what is untrue, as the repeater of the lie generally knows well. He repeats the lie as an excuse for his own sinfulness and neglect of obvious duty.

To say that the Church has in it imperfect people is to speak to the credit of the Church. It is for the perfecting of imperfect people. It consists of the body of saints, but saints in the sense of sinners who want to be better.

The Church, conceived of in even its lowest terms, claims the allegiance of all who believe in the cause of goodness. It is not fair for a man to stand aside and to let others fight the battle of goodness and of God, for the benefit of him and his family, and our country and our civilization. The country cannot stand without the Church. We cannot have, and we do not want, a state-supported Church; but we can have, and we must have, if our country is to endure, a Church-supported state.

It is not manly for a head of a family to say, "I leave religion and the Church to my wife and the children." He is like a man who puts his property in the name of his wife, to escape paying his just debts.

The terms in which I have spoken of the Church are the lowest terms. To speak of it in the highest terms is to speak of it as the Body of Christ, the continuation of the Incarnation, a divine institution.

The conception of the Church in its highest terms broke suddenly upon the mind of Mr. Gladstone "as he passed through the great sinful streets of Naples" on Sunday, May 13, 1832. In his own words, "I had previously taken a great deal of teaching directly from the Bible, as best I could, but now the figure of the Church arose before me as a teacher, too, and I gradually found in how fragmentary a manner I had drawn divine truth from the sacred volume. Such in its silence and in its solitude was my first introduction to the august conception of the Church of Christ. It presented to me Christianity under an aspect in which I had not yet known it: its ministry of symbols, its channels of grace, its unending line of teachers joining from the head in a sublime construction, based throughout on historic fact, uplifting the idea of the community in which we live, and of the access which it enjoys through the new and living way to the presence of the Most High. From this time I began to feel my way by degrees into, and towards, a true notion of the Church." *

By Confirmation we openly before the people identify ourselves with the Church, and we enter upon the fuller privileges and responsibilities of the Christian life in communion with the "Holy Catholic and Apostolic Church."

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* *Life of Gladstone*, Morley, Vol. I. p. 87.

WHAT SHALL I DO WITH JESUS?

(THURSDAY)

V

Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of

Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ?—St. John 18: 29-31, 33-38; St. Luke 23: 4-7; St. Matthew 27: 15-22.

WHEN Pilate asked the Jewish mob, "What shall I do with Jesus?" he was insincere. He was playing for time. He was trying to avoid making a decision.

It was not for a Roman governor to ask such a question of a subject people. Had they volunteered a suggestion in the matter on which he had made up his mind, their advances would have been rejected, as he had peculiarly little consideration for the people over whom he then ruled. Moreover, there was no need for him to ask advice in the trial of a man whom he knew to be innocent, and who was brought before him by envious enemies. As a representative of Rome which exalted justice, it was for him to discharge the prisoner with a rebuke to

the prosecutor and the persecutors. Pilate was a man with a heart; he frankly sympathized with an inoffensive man set upon by a mob of fanatics. If justice had held the balance even, mercy would have weighted the scale in favor of acquittal. He was a man with a conscience, quickened, in this instance, by the appeal of a religious wife. Natural reverence inclined him to keep his hands off a case in which forces of the unseen world were playing a part.

Every consideration favored his acquittal of the prisoner—except his own personal interests. It was not to his professional advantage to court a break with the Jewish authorities, especially at a time when the city was full of pilgrims worked up to a white heat of religious enthusiasm. Already he had had difficulties in the administration of his province, and he feared the effect of another complaint lodged against him with the central authorities, always crowded with complaints from the provinces, and especially inclined at this time to a policy of frequent changes and depositions among the provincial administrators. He wished to avoid interference with his promotion in the Empire. He dreaded personal humiliation and social embarrassment to his wife and family. When he asked, "What shall I do with Jesus?" he was balancing policy with principle. He failed to make a decision. He never condemned Christ. He let the case drift and the innocent be

sacrificed. He failed Christ by his indecision and, in failing Christ, he condemned himself.

Pilate was a man of indecision. His shrewdness was concentrated on an effort to avoid making a decision.

(a) "Take Him yourselves and judge Him," he says to the Jews, knowing well that they have reached a decision and that they are unable to put their decision into execution. Had they presumed to arrogate to themselves the power he tries to thrust upon them, their heads, at the hands of his soldiers, would answer for their presumption.

Ever since men have been capable of reflection, they have discussed the question of the freedom of the will. The question is academic and not real. We know that we are free to choose good or evil and the choice is our responsibility. There are three arch-heresies and only three. The first is, "There is no God." The second is, "I am not my brother's keeper." The third is, "The responsibility for the evil that I do is not mine: God made me so." The last is the lying evasion of a coward. More manly and more true the ringing words with which Henley closes a thrilling and terrible poem,

> "I am the master of my fate;
> I am the captain of my soul."

(b) Pilate then tries to avoid making a decision by engaging in argumentation. He plies the pris-

oner with questions about His assumption of kingship. He hopes to find escape by ridiculing the case. Balked by the majestic dignity of Jesus, he catches at the word "truth" which Jesus used in describing the nature of His kingdom. With the contempt that the practical man feels for the contemporary philosophizing—the wisdom that was foolishness—Pilate, with a shrug of his shoulder and a look of scorn, exclaims, "What is truth? As if there were any such thing as truth!"

Skeptical argumentation is the favorite resort of the worldling with any conscience left. Persons who wish to feel free to violate the Seventh Commandment find peculiar happiness in challenging the sanctity of marriage and, in their desire to give their animal instincts free rein, question the sanction of all morality. Evil livers seek easement from the pressure of the Church by asserting what they know to be a lie —that the Church is full of hypocrites. When men are bent on arguing themselves out of moral obligation, it is more than a waste of time to argue with them, for their hope is to confuse the issue with much discussion. Moody at the conclusion of one of his meetings was informed that a man known to be argumentative wished to speak with him. Moody refused the interview with the explanation: "When the Lord is about to convert a man, He first shuts his mouth."

(c) Then Pilate tries to put the responsibility

for the decision on the shoulders of another. For Herod, now a besotted libertine, he has only contempt, yet into the hands of this man he tries to thrust the power of decision that he would ordinarily jealously guard for himself. Kipling in his poem "Tomlinson" tells of a man who died in his house in Berkeley Square and sought admission to heaven. At the gate of heaven St. Peter asks for the ground on which he hopes to gain admission. Tomlinson pleads the good deeds of those he had read about, but he is rejected as unworthy, "For the race is run by one and one, and never by two and two." Next he asks admission at the gates of hell, and pleads the sins of others he has read about as qualifying him for admission to the nether regions. He is again rejected. The devil will have none of him, he cannot waste coal on a man who cannot stand on his own record.

(d) Then Pilate seeks escape through a legal loophole. There is a tradition that on the day of the feast a Jewish prisoner should be released by the governor. Pilate reminds the populace of the custom and suggests that the custom be not allowed to lapse, and proposes that, on this occasion, he should release Jesus. Pilate tries to quibble, but the people thwart him by reminding him that Jesus is not the only prisoner to be used for the maintaining of the tradition. They claim their traditional right and demand Barabbas, a robber.

Some years ago, when the public was shocked

by the revelations of financial scandals in connection with the great insurance companies, President Butler of Columbia University pointed out the accepted distinction between "honest", "law-honest", and "dishonest". His moral discrimination was relished by a people nauseated by the legal quibbling of highly paid lawyers defending the defrauders of widows and orphans. In the republic of the United States there is a reasonable abhorrence of the hyphenated citizen. In the republic of God there is as little room for hyphenated citizenship. There can be no neutrality between right and wrong. A certain type of thought has been described as a successful steering between truth and error.

(e) As a last resort Pilate tries to make Jesus Himself an avenue of escape from his uncomfortable position. He tries to browbeat the prisoner and to provoke him into answering in such a way that the judge may have his judgment blinded by anger. An angry or a contemptuous answer on the part of Jesus would help Pilate to fight against himself. Jesus refuses to answer, and his majestic silence leaves Pilate in torture.

Men try to browbeat God and to provoke Him into showing His hand. "Why," they ask with a challenge, "Why does God allow the wicked to prosper and the righteous to suffer?" It is true that an unmistakable stroke from God on every infraction of His law would drive men from sin. They would

have no choice but to be good. They would not dare to do evil. But then they would be as slaves and not as sons. Then would they serve God, not for naught, but for fear of punishment and for hope of reward. Driven from hell by fear of punishment and drawn to heaven by hope of reward, we should be unfit for the presence of God, for not as slaves but as sons would He receive us—sons with the liberty of the sons of God.

It is true that Pilate does not condemn Christ. More might have been said for him if he did. He refuses to make a decision. He lets the case drift and, by his momentous inaction, is responsible for the scourging and death of the innocent. The man of indecision, he lives in history pilloried in the creed: "Suffered under Pontius Pilate." There is a tradition that he appears at a certain lake every year washing his hands. He may wash his hands for ever, but he can never wash the stains of guilt away.

What should Pilate have done? As a Roman with a sense of justice, as a judge appointed to execute it, as a soldier not disinclined for a fight, as a man of family drawn towards mercy by his wife, as a man with his own self-respect to be considered, there was only one course for him to pursue, and that was to release a prisoner whom he knew and declared to be innocent.

Would the consequences to his professional career have been disastrous? His failure to stand for

justice did not save him from recall, and threatened degradation was averted only by the death of Tiberius. Practical man that he was, he failed to understand the human element in the situation: he did not realize that it was only by organized effort that the populace was kept in opposition to the prisoner, an opposition that might at any moment have broken into fanatical enthusiasm for Him, as it had done on the previous Sunday. Even if the consequences of acquitting the prisoner would have been disastrous to him, and had he known that it would be so, still there was no choice for him. Even by his pagan standards he was taught that

> "Because right is right, to follow right
> Were wisdom in the scorn of consequences."

He had his opportunity to scorn fame and to win it.

The question for you this evening is, "What will you do with Jesus which is called the Christ?" Do not evade the issue. Not before a human judge who may be deceived, but before the piercing eye of God, you stand. Your souls are bared. Every subterfuge is taken away. There is only one course for you to take. Stand by Jesus which is called the Christ! Is the issue between Him and some base habit, some secret sin, some entangling sinful alliance, some degrading companionship, a life lived on the low plain of worldliness beneath the cloak of respectability and Christian conformity? Stand by Jesus against every-

thing, against everyone if need be. If you cling to sin, I plead with you, let go; you will not fall. Let go! If you fall, it will only be into the Everlasting Arms. Make the break. Cross the Rubicon. Burn the bridge behind you. You cannot put off the decision any more than Pilate did. If you do not decide, the drift of circumstances will decide, and will decide downward to your condemnation.

Decide for Christ. I do not offer you worldly advantages. Better persecution at the hands of family and friends, than refuse to stand for Christ. I do not promise you a release, or a protection, from all suffering—a downy bed and a path of primroses. I do offer you what is worth more than all else besides—the smile of the Master's face. A man who had lived a life of sin was converted and turned from his evil ways. Years afterward, in consequence of former sin, he lay on a bed suffering unspeakable pain. As he writhed in agony he gripped his nails into the palms of his hands. A friend who had known him in the days of his sin came to visit him. The face relaxed for a moment into a smile and he said to the friend, "How much better it is to suffer than it is to sin!" What will you do with Jesus which is called the Christ? Stand by Him. Follow Him to Calvary. Nail your sins to the Tree that His blood may wash them away. He is on the Cross; but the Cross is the throne from which, in love, He rules

the world. Look up to Him and salute Him: "My Christ! My Captain! My King! My Conqueror!"

"Alleluia, 'tis done!
I believe on the Son;
I am saved by the blood
Of the crucified One."

Instruction

The Holy Communion

The Holy Communion is the supreme opportunity for the soul to commune with Christ.

The Christian life is essentially a personal relation. It consists fundamentally in a devotion to the person of the living Christ. So Christ understood and taught. The call to the Christian life is, "Come unto Me. Follow Me." "For My sake" is sufficient motive for any sacrifice. Thomas, in face of impending death to his Master, said: "Better die with Him than live without Him."

Christ led His followers to a complete dependence on Him and then removed His physical presence from them. Just before He departed, He gave the promise: "I will not leave you like orphans," and, after He said this, He instituted the sacrament which we call the Holy Communion.

Seen in the light of its institution, and conceived of in terms of human experience, it is to be regarded as a trysting place between the living Christ and those

whom He loves, and who love Him. It is the supreme opportunity of communing with Christ, of making more intimate our relation with Him, and of receiving from Him the strength which He promised.

The benefits of the Holy Communion do not depend on any theory which we hold of it. Christ said not, "Think this," but, "Do this." Obedience is the condition of blessing.

When Christ said: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," He meant that our Christian life depends on our taking into our souls His very life. The words do not apply exclusively to the Holy Communion; but in the Holy Communion we have the supreme opportunity of taking Christ's life into our souls.

The Holy Communion is the only service which Christ instituted for our repeated and constant observance. He instituted Christian baptism, but that is administered only once for each soul. He took it for granted that men would pray by themselves, and together. Preaching is inevitable with those who know the love of Christ and wish others to know of it. The Holy Communion is characteristically the Christian service of worship. It should be the service for every Christian Sunday. The Church of the ages, the Church of the Apostolic days, knows nothing of the first Sunday of the month as "Communion Sunday". In the early Church, fresh from the hands of

Christ and kept pure by persecution, every Sunday was "Communion Sunday". "And upon the first day of the week, when we were gathered together to break bread." *

* Acts 20: 7.

WHAT WILT THOU HAVE ME TO DO?

(FRIDAY)

VI

And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.—Acts 22: 6-10.

I WANT to speak this evening on the consequences to St. Paul of his conversion.

It would be profitable, if there were time, to linger on the fact of the conversion itself, especially at this time when we are pressing for conversion—that change, gradual or sudden, by which God becomes the center of our life. I should like to trace the more remote antecedents of the change by which the persecutor became the preacher, namely, the godly parentage more than suggested in Paul's appreciation of

such advantage in Timothy, the pious home from which he went to avail himself of the advantage of the best religious education, the disposition to accept the truth at whatever consequence, a disposition which was cultivated as he sat at the feet of the great, broad-minded, truth-loving professor, Gamaliel. I should delight to trace the more immediate causes of his conversion; the fascinating beauty of the teaching of Christ which could not have escaped him, the inexplicable devotion of His followers, too serious to be overlooked by the officials. The boldness of Stephen preaching on the street impressed him. The substance of his sermon burned itself into his memory. The face of Stephen, sweet and terrible like the face of an angel, so terrified him with its appeal that, to withstand it, physical force in the form of stones had to be resorted to. This first martyr, sealing his testimony with his blood, and dying with a prayer upon his lips, drove him to intense activity to protect himself against an appeal that he felt he had not strength to face and resist. Filled with a "constant misgiving," he essayed the impossible task of violating truth by physical force.

The incident on the sandy desert is of intense human interest. Back of the Oriental imagery of the blinding light and audible voice is a human experience readily appreciable. It was the silence that occasioned the undoing of the persecutor. Undefended

by argumentation, unprotected by the dust of confusion, he found himself alone, face to face with himself in the presence of God. He was too honest to deny the evident fact. He was too courageous to shrink from the step that Truth dictated. He surrendered. He "did the truth."

Vitally interesting as is the event, the immediate consequence of it is rather my theme. In the surrender Paul asks, "What wilt Thou have me to do?" He interprets the consequence to himself in terms of action. Christ approves the terms and says: "Arise, and go into the city, and it shall be told thee what thou must do."

Paul does not ask as the supreme question, "What wilt thou have me to think?" He did not ignore the obligation to use his reason in connection with his surrender to the mastership of Christ. He stood resolutely for conceptions of Christian truth that have formed the structure of the creeds for nineteen centuries. He would have shown as little patience with the man who said: "It makes no difference what a man believes so long as his life is right," as we should have with a man who contends that it makes no difference whether a locomotive has steam in it so long as it pulls the train. He would have scorned the broad-mindedness of which many in these days boast and which consists of an equal indifference to truth and to error. He was far from being indifferent to

consistent thinking; and yet a correct theology was not the first and the supreme consideration in his newly found life.

Nor does Paul ask: "How wilt Thou have me to feel?" He was not indifferent to feeling and emotion—he who uttered the rhapsody on love that "never faileth". He was impelled by the power of love, the constraining love of Christ. A burning devotion fused all his motives into one great passion: to him "to live was Christ". Emotion played a large part in the life of Paul, but emotion with him never degenerated into emotionalism. Emotionalism is a mischievous perversion of religion. When, like a forest fire, it sweeps over a soul or over a community, it leaves in its train desolation and spiritual deadness. In the spiritual career of Paul feeling found expression in doing, emotion in action, love in sacrifice. He conceived the Christian life in terms of action—"What wilt Thou have me to do?"

He is directed what he must do. He is to go to the city of Damascus. There Ananias tells him that he must be baptized. He received baptism, and baptism committed him to a definite life. Baptism meant to him purification, sin renounced, evil habits broken with, pride and jealousy cast out, all compromise with evil ended. He received the laying on of hands, and confirmation was to him a dedication, the acceptance of a task, the receiving of a commission

to bear the name of Christ before "kings and the Gentiles." Paul made much of the command, "Do this in remembrance of Me"; but the Holy Communion was to him more than an ecclesiastical rite or a badge of respectability. It implied the recognition of a brotherhood in Christ to include "Barbarian, Scythian, bond, and free." To realize this brotherhood he beat the bounds of the world of his day even to the "pillars of the West." Paul, the profound theologian and the passionate enthusiast, was primarily the great accomplisher. When, after years of toil, "in labors more abundant, in prisons more frequent, in deaths oft," he came to die, his brain was weary and his body spent. Over the centuries rises the titanic figure of Paul, "the great master-builder of the kingdom of God upon earth."

I would stress with you action, conduct, and character as the expression of belief in Christ, and of love for Christ. The terms are the terms of Paul; they are also the terms of Christ—"This do and thou shalt live."

If we turn to the Church, as Paul turned to its representative when he sought Ananias, we shall learn that action on our part is immediately called for. If we are unbaptized, we are to seek baptism; if we are unconfirmed, we are to seek the laying on of hands; if we are not communicants, we are to obey the divine command, "Do this in remembrance of Me." We

fail to appreciate these ordinances, and to appropriate their benefits, if they do not issue in our lives in moral purification, in the dedication of ourselves to service, and in the recognition of a brotherhood as wide as humanity and of an obligation to all men, irrespective of class and creed and color, to the extent of our ability to help them.

Action in the Christian life begins in the Church, but it does not end there. It receives its inspiration from the Church, but every human concern affords it a sphere for operation. What God would have us do is to live our daily lives by the standard of Christ's perfectness, to be ready to suffer wrong rather than do wrong, to be honest, not only when honesty pays, but also when honesty does not pay, to be ready to go out of our way to be kind: in a word, to live, not by the standard of a prudential or conventional morality, but by the standard of the perfectness of Christ, and to live so persistently by that standard, to the disregard of expediency and policy, that those with whom we associate cannot fail to recognize that we are yielding a practical allegiance to a kingdom not of this world, that we have "another king, one Jesus." I found a man, who had a few years previously come from Denmark, associated with a certain Church. This particular Church is among the last that would ordinarily attract one of his nationality and ecclesiastical antecedents. The explanation came to me in

course of conversation with the man. He had occasion to seek legal advice and consulted a lawyer on whom he chanced. The case was quickly settled and with little expense. The Dane was surprised and wondered why the lawyer settled the matter so expeditiously when he might have protracted it to his own pecuniary advantage. The explanation came to the satisfaction of this foreigner when he entered the church I mentioned and found this lawyer kneeling there.

To the man or woman, employed by another Christian, "doing" means that he or she does not have to be watched by superintendent or foreman.

To the Christian employer comes the obligation to make his factory a bit of the Kingdom of Heaven upon earth. I have felt the thrill of religious feeling in the great cathedral; I have felt the thrill of religious feeling in the fervency of a prayer-meeting. I have felt the same religious thrill as I walked through a certain town in England devoted to the industry of making soap. The town is owned and controlled by one man who has devoted his great ability not more to the making of money than to the making of that place, with its lovely homes for the workers, its schools, its churches, and its places of wholesome amusement, a model community.

Christian "doing" means for the citizen a willingness to devote himself, in the spirit of splendid service, to the public welfare; a readiness to hold

office and, if need be, to seek office, if in doing so the interests of the people may be advanced; and, above all things, a determination to recognize in public life no standard but that of exquisite honor. Christian "doing" means for us that we do our part to make our village, or our city, conform to what God would have it be, driving out the brothel and the gambling-hell and that which stands behind them, the saloon.

For women, Christian "doing" means the sweetening of life and the uplifting of the standards of personal conduct. For many women to-day it would involve the abandonment of lives of frivolousness and irresponsibility, and of the frantic struggle after pleasure. It means the deepening of that sense of duty that dignifies life, and it means less of that insistence upon rights which turns us back toward the ethic of the jungle.

The issue of Christian life is in doing. The test of the Christian life is character: "by their fruits ye shall know them." In a certain community a series of evangelistic services had been held, and at the close of them a young man wrote to his sister: "We have been having wonderful services and we have all enjoyed the outpouring of the Holy Spirit." As a postscript to his letter he said: "Father became so feeble and troublesome that we had to send him to the poor-farm." A young girl was asked if she had been

converted and replied: "I think so." Pressed for evidence of her conversion, she replied: "I notice that when I sweep the room, I now always sweep under the bureau." Henry Ford organized a peace mission which provoked the ridicule of the world. His effort to get the "boys out of the trenches before Christmas" was grotesque and brought humiliation to us all. It shows how a mechanical genius can utterly fail to sense the moral aspects of a situation. But Henry Ford in doing something, even in the face of ridicule, stands on a higher plane according to the standard of Christ than most of us who spend our time on the presently futile question as to "who is responsible for the war?" and who feel ourselves deprived of an indulgence which we have come to regard as a right, if we cannot read in our morning paper of tens of thousands of men killed in battle. While most of us spend our time in thinking much and in feeling deeply, Ford at any rate undertook to do, and, by the standard of Christ, he is more approved than we are. By the faith that I have in the soundness of the philosophy of life that Jesus taught, I venture to assert that the effort of Ford will prove to have been not in vain.

When the time comes for us to appear before the judgment seat of Christ there will be many surprises. We will blithely assert: "We have called ourselves by Thy name and in Thy name have done many things.

We have taught in the Sunday School, we have sung in the choir, we have held office in Thy Church." To many will come the disconcerting answer: "I fail to recognize you. I never knew you. Not every one that saith unto Me, 'Lord! Lord!' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

Instruction

Resolutions

It is a sound psychological principle that "what is not expressed, dies." What stirs the emotions and goes no farther, injures the character. For this reason the excessive reading of emotional novels and the frequent attendance at the performance of melodramas, tend to weaken the will and to injure the character.

If in the past week the religious feelings of the congregation have been stirred, it is well. If the Mission has no other effect than to stir the emotions, it will prove harmful instead of helpful. To conserve the good and to save ourselves from harm, we must take refuge in action. "What is not expressed, dies."

Let me suggest some resolutions which you may make as a result of this Mission.*

Make as many resolutions as you think you can fulfil. Make only one resolution if you think

* See Appendix D.

that you can keep only one. Do something. Take action. Better that you should take the card to be offered to you and tear it up than let this occasion pass without doing something.

Better than to tear up the card is to take it home with you, and read over carefully the suggested resolutions. Set a mark against those you wish to make, sign your name, and hand the card to me on Sunday evening. If you wish no one to see what your resolutions are, make on the card a mark which you and God understand. Then sign the card and hand it to me. At any rate take some action. Remember "what is not expressed, dies." Let not this Mission be for you in vain.

THE VISION OF CHRIST

(SUNDAY)

VII

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; and his garments became glistering, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

Straightway the father of the child cried out, and said,

I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and the child became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.—St. Mark 9: 2-8, 14-18, 24-29.

THE Transfiguration is an interlude in the ministry of our Lord and in the training of His disciples. Up from the busy, noisy life of the populous regions about the shores of the Sea of Galilee, a few of His disciples are led. In the serenity of the snowy summit of Mount Hermon, they are vouchsafed the vision of Christ transfigured. The experience is for Him, and for them, a prelude to harder tasks, and a strengthening for greater trials.

It is out of a busy life that they are taken to behold the vision. A busy life is not a hindrance but a help to the practice of religion. A man engaged in the central office of a great insurance company found it harder to turn to prayer in the long waiting hours of a protracted sickness than to lift up his heart for a moment amid the activity of a busy office. A mother who has six children, and who receives little moral support from her husband in the

bringing up of her children, was speaking to her little son about prayer. He turned to her with open face and asked: "Mother, how can you find time to pray?" "Dear child," she replied, "every breath is a prayer. This one is for you and the next is for Billy and the next is for sister, and so on." It is good for us to have burdens that we can not carry alone. Business is no excuse for the neglect of religion; the busier a man is the more he needs to exercise his religion, if he is not to sacrifice his spiritual life and all that goes to make life rich and beautiful.

Jesus seems on this occasion, as on others, to depend on His followers and on their companionship. A leader depends on his followers as much as the followers depend on him. It is recognized that good preaching makes good congregations, but it is not so generally recognized that good congregations help to make good preaching. Every empty place in church tends to depreciate the quality of preaching. Every eager, upturned face helps the preacher to preach with power. There is such a thing as creative listening and inspiring discipleship.

It is significant that the Transfiguration took place on the top of a mountain. The advantage of being on the top of a mountain is that one is able to see things in their true perspective: big things loom large and little things dwindle into insignificance. Great occasions in life have the same effect: such oc-

casions as our graduation from school or college, or the accomplishment of a great undertaking, such occasions of great joy as a wedding or the birth of a child, such occasions as the realization of imminent danger or impending death. A. C. Benson relates his feelings as he lay on his bed after a terrible accident, awaiting what seemed to him the inevitable opening of the gate of death. All his honors and triumphs faded away, and the occasions when he went out of his way to do a kindness were his chief comforts in reflection. If during the last seven or eight days we have tried to remain in the closer companionship of Jesus and with Him have risen to a somewhat higher elevation of spiritual experience, we have more clearly seen God in everything and everything in the light of God, and we have realized that much on which we lay great store avails for less than we thought, and that the things which are not seen count for the most. As we have awakened from our worldly torpor, we have seen Jesus in a new light. We have seen Him, not only with Moses and Elias, but also with Buddha and Mahomet. We have seen Him also with Judas, and with Peter, and with Thomas, and with Pilate, and with Paul, and we have seen them approved or condemned as they appear in the blazing light of the character of Him who is fairer than ten thousand and altogether lovely. We have realized that there is no name under heaven in whom, and through whom, we

may receive salvation, but only the name of our Lord Jesus Christ.

"I know of a world that is sunk in shame
Where hearts oft faint and tire;
But I know of a name, a name, a name
That can set that world on fire.

"Its sound is sweet, its letters flame.
I know of a name, a name, a name—
'Tis Jesus."

The disciples are startled at the appearance of Christ as He is transfigured. It is in the activity of praying that He is transfigured. On other occasions they are amazed at His appearance as He is engaged in prayer. They miss Him one morning and they go forth to seek Him. They find Him on the mountain side so absorbed in prayer that they leave Him undisturbed. When He returns to them, they greet Him with "Master, teach us to pray like that," and He teaches them the wonderful prayer that is known by His name. They are to see Him again in prayer, in Gethsemane, when such energy is put into petition that drops of bloody sweat lie like beads upon His brow. In a few hours they are to see the effect of prayer when a poor boy is restored from a sickness that cannot be removed, "save by prayer." Now on the Mount, in the silent desolation of the fields of snow, they see Him in prayer, "pressing His life closer to God and securing in return that wonderful and beautiful inflow of life, which stirs up unfathom-

able springs within and transmutes even His face and form." * Prayer is everything. It not only empowers, it also glorifies.

The disciples enjoyed the experience, and Peter, the ever-ready spokesman, suggests that they linger on the mount and that tents be erected to enable them to do so. They are tempted to regard the vision as an end in itself and to linger with it, even if duties that are awaiting them below have to be neglected. We are faced with similar temptation to-day. We speak of "enjoying" our religion. We take delight in the Church with its history, our churches with their architecture and music. We are tempted to regard the Church as an end in itself, instead of regarding it as a means to an end. When the Church devotes its energies to self-support, to surviving among other religious organizations, and to progressing at their expense, when the Church lives for itself, it is faithless to its mission and begins to die. Sacrifice, and sacrifice alone, constitutes the mark of Christ on what claims to be His. When the authority of Paul was questioned, he bared his back and showed the blue welts that the lash had made, he pointed to the scars that the stones had furrowed on his forehead. "These are my credentials! Henceforth, let me alone." Doubting Thomas was convinced only when he saw the wounds of Christ. The world of to-day,

* Hastings: *Christ and the Gospel.* Vol. II, p. 744.

halting in its belief, will be convinced by a truly sacrificing Church. "I have seen the wounds of Christ," declared a mystical Hindu preacher, "I have seen them in the person of an Australian mother who gave her daughters to be missionaries in China and who exclaimed, when she heard that they had been massacred in the Boxer rebellion, 'That settles it. Then I shall go myself to China and tell those people of the love of Christ.' " The glory of the Church is not in subsisting but in saving.

Christ does not linger long on the Mount or let His followers remain there. Down the mountain He leads them to the plains with the heat and the dust, to the wickedness and sordidness of the towns, back to the people who are in distress and who need Him, back to the distracted father waiting for Him with his poor, sick boy, back with power to help and to heal.

The disciples come back to the same tasks but they are not the same men. Their relation with their Master now enters a new phase. Henceforward His concern is to be less and less with the multitudes and more and more with them as individuals.

We can never be the same again if once we have been alone with Jesus and seen the glory of His face. If once we have heard His voice, we are "home-sick till we have followed it into heaven".

"Gaze one moment on the Face whose beauty
Wakes the world's great hymn;
Feel it one unutterable moment,
Bent in love o'er Him;
In that look feel heaven, earth, men, and angels,
Distant grow, and dim;
In that look feel heaven, earth, men, and angels,
Nearer grow through Him."

The vision of Christ, transfigured on the Mount, is of short duration. In the nature of things, we are not able to remain long on the heights of spiritual experience. We behold the vision and then it fades. "The times of vision are given to make us patient in our progress toward the goal. And after the vision comes often what Rendall Harris calls 'the dark night of faith when every step has to be taken in absolute dependence upon God, and the assurance that the vision was truth and no lie.' " *

The vision is not only to be remembered but it is also to be renewed from time to time. It is restored when, in prayer, we enter into the Presence; when, on the Lord's day, we are in the spirit; when, in church, we are conscious of God's nearness; when, amid splendid scenes of nature, we see God lifted up and His glory filling the temple of His universe; when, in the Holy Communion, we feel the touch of Christ in commonest things made most holy; when, with the renewed vision still unfaded, we see the ordinary life

* King: *Theology and the Social Conscience*, p. 233.

crammed with God, and every stick and stone and common thing ablaze with divine glory.

Some day, if we continue to follow close to Christ, the vision will be more than restored. It will be more than restored when, weary with this earth, we shall feel ourselves sinking toward the sleep of death and, instead of the oncoming darkness, we shall see the blaze of an unearthly light and feel the thrill of a heavenly presence. We shall look up. We shall see Jesus only. We shall see Him face to face. We shall see the travail of our souls and be satisfied. We shall wish to remain with Him and with our dear ones for ever. And our wish shall not be denied.

SPECIAL ADDRESSES

I—TO WOMEN

II—TO MEN

III—TO BOYS

THE WOMAN WHO NEVER ARRIVES AND THE WOMAN WHO DOES

(TO WOMEN)

VIII

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.—St. Luke 10: 38-42.

MARTHA and Mary stand for types. Martha is popularly accepted as the type of the practical woman, Mary of the devotional. The two are spoken of in contrast and to the disparagement of the type which Mary is supposed to represent. One hears a woman say, "I am a Martha." She means you to understand that she is one of the practical kind. She speaks in a tone of self-depreciation. Really she speaks in pride, the "pride that apes humility." She

means to contrast herself favorably with the Marys who, she implies, are the devotional ones with a suggestion of the impractical and the selfish about them.

So to understand the character of the sisters, Martha and Mary, is entirely to misunderstand them and quite to miss the point of the Gospel story. In truth, Martha is typical of the woman who fusses and putters, and never arrives; Mary is typical of the woman who takes the most direct path to her goal and gets there.

It is a great day in the household of Martha and Mary and their brother Lazarus. To their house has come the One whose name is on every lip in all the country-side. Martha is the housekeeper, and she is determined that there shall be a feast equal to the occasion. She retires to the kitchen and soon the clatter of dishes is heard, and the bustle of much to-do in the way of elaborate cooking. Jesus, tired with His journey and exhausted with toilsome days, jaded and fretted with the irritating questioning of quibbling Pharisees, sits down to rest in the shade, and to find refreshment for mind and body in the congenial atmosphere of the house of friends. Mary sits beside Him and talks with Him. After a while the kitchen door is flung open, and Martha, with a dish in her hand, comes toward them. She is obviously out of patience with the sister who sits quietly and intently by the side of the great Teacher. She

takes to task the sister for her inconsideration in neglecting her share of the household work. She delivers the scolding by way of the guest, and takes care that her rebuke shall not be without its effect on Him who countenances the idleness of the inconsiderate sister: "Master, dost Thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." Jesus meets her outburst with the quiet rebuke: "Martha, Martha, you are anxious and troubled about many things; only a few things are necessary. Mary has chosen the good part and it shall not be taken away from her." It was as if He had said, "Martha, Martha, you are taking quite unnecessary trouble. I did not come here to be fussed over and to be feasted. I came here to rest and to see My friends and to break bread with them. I do not wish to be elaborately entertained. My meat is to do the will of Him that sent Me. My kingdom is not meat and drink. The simplest food is sufficient, a bit of bread and a bit of fish. In fact one of them is enough. Your sister's manner of entertaining Me is beautiful. She gives Me her presence and her attention. She allows Me rest and affords Me the exquisite refreshment of friendship. I, as a guest, would not have her do otherwise. If you would do less, you would accomplish more."

The point of the incident and the force of the words came to me as I read the experience of a man

who is prominent in public life, who is frequently a guest and a speaker at banquets, who has with agony seen valuable hours lost with endless courses of unnecessary dishes, who has felt the indignity of being subjected to the domination of cooks and waiters, who has been irritated by the interference of the din of irrelevant music with the flow of interesting conversation. He was invited to a dinner which was to celebrate an important occasion. When the multitude of guests arrived at the club at which the dinner was to be held, it was found that the steward had made a mistake in dates, and that no preparation whatever had been made for the function. The dinner was held and the guests had to be satisfied with the simple staples which the larder of the club afforded. The man who relates the incident declares that he never enjoyed a public dinner more. Conversation flowed freely. Friendship and sociability and the common interest were supreme and were unchallenged by cook or waiter or musician.

We have here a hint as to successful entertaining, a subject on which I do not hesitate to speak. Entertaining played no inconsiderable part in the life of Christ. He was a frequent guest at feast or wedding. He noticed the little courtesies and the absence of them. Many of his parables turn on the question of courtesy or discourtesy at a social gathering. Some of His most gracious words are couched in terms of

social invitation. The exercise of hospitality is enjoined upon us as a Christian duty. Breaking of bread together is a sacrament of human friendship, as the "breaking of the bread" is the Sacrament of the divine fellowship. If Christian families would exercise hospitality to the young men who come as strangers to the cities, the open saloon with its glitter and its welcome would be less inviting. The lonely person who is invited to the family table at Thanksgiving or Christmas brings with him a blessing from God. Usually hospitality is exercised to-day chiefly among the poor and the well-to-do. The reason that hospitality is less extended and enjoyed than it ought to be, is that too much is made of food and too little is made of fellowship. Too often preparations are overdone. The hostess is too tired to enjoy the guests; and the fear of appearing mean with less elaborate entertainment makes one shrink from inviting friends. Hospitality is an important matter and it is largely in the hands of the women of the families. Simplicity must be courageously applied and observed if it is to be the generous channel for friendship that it is meant to be.

A larger principle is involved of which entertainment then and now is only an illustration. Martha mistook a means for an end. She was so occupied with the means that she forgot the end. If she had done less she would have accomplished more. Women

make the same kind of mistakes to-day in several ways. I will mention some of them.

(1) Some are so busy getting ready to live that they have no time to live. Some women, who have a country house as well as a city house, spend much of the winter getting ready to leave for the country, and spend much of the summer preparing to return to the city. Some families move from place to place with the changing seasons, and have so many houses to live in that they have no home. Cleanliness is most desirable; but some women have such a passion for cleaning that their families know little comfort. Money is a most valuable means, and it is affectation to disparage it, but it is only a means. The miser, like Martha, mistakes a means for an end. Russell Sage accumulated many millions, but the money was of hardly more value to him than counters, for he knew not how to spend it. The art of living consists in keeping the end always in view and subordinating means to ends. Mr. Joseph H. Choate on his eightieth birthday gave the sage advice: "Get all the entertainment you can out of your work as you go along, for you may rest assured that if you postpone the fun of life until the work is done, it will never come."

(2) The value of health cannot be overestimated and on it depend in large measure happiness and effectiveness. Our health is to be taken care of, but, when everything is subordinated to considerations of

health, too high a price is paid. When Robert Browning found Elizabeth Barrett, she was an invalid confined to her room with cotton-wool packed into the window casing to keep out the draught. Her marriage to Browning was opposed because her family believed that removal from her room would mean her death. She cast prudence to the winds and preferred life, however brief, to a mere valetudinarian existence, however protracted. She found not only life but also health. She flung life away and found it. Good health is most desirable, but when life with all its opportunities resolves itself into a search for health, when a woman made in the image of God, and permitted to linger here for a while in preparation for a glorious and eternal destiny, degenerates into playing the nurse for her body, she makes the mistake of Martha and magnifies a means into an end. Health in our children demands most serious attention, but physical health is in danger of assuming too important a position in the minds of parents. When education and discipline and character are sacrificed to the fear of catching cold, when so much time and energy are spent on sterilizing food for the body that there is no time or interest left for guarding the children from the impurities that may be imbibed from the vile book and the suggestive play, when tears are shed over a scar on the face and indifference is shown to the wound of sin on the soul,

values are confused and the mistake is made of fearing not "him which is able to destroy the soul and fearing only them which kill the body." "Mere existence and mere longevity are false gods."* A missionary experiencing the rigors of life on the western plains wrote to one of his family, "It will not take long for this work to kill me, but I would rather be useful for a few years than half serve my Master for twice as many." †

(3) Pleasure has its place in life, but when pleasure becomes an end in itself, life is embittered by it. In the mad race for pleasure happiness is sacrificed. For pleasure homes are neglected, children are committed to the care of hired helpers, or are sent to boarding-schools to be out of the way. In the pursuit of pleasure children come to be regarded as encumbrances, and their coming is avoided as interfering with travel and social life. According to a young mother of several children "a nursing mother reaches the height of living. To her the tide of life comes flooding in. . . . It means a new revelation of life for a woman to have a child; she sounds then the depth and the height of it. She will stand on the edge of the world and never be the same. Oh, you selfish American woman, there is room for the automobile in your heart and home but the little darlings

* Brent: *Sixth Sense*, p. 49.
† *Officer of the Line*, Burleson, p. 49.

you might have call to you in vain." * Oh, the piteous cry of the wilfully childless wife, a cry that shall echo throughout her eternity, "Where are my children?" Undoubtedly the saddest aspect of all our American life is the comparative childlessness of American families. The race that built this nation on the law of God and dedicated it to human liberty is dying, and surrendering to strangers the heritage bequeathed to it by noble lives. There is one reason for this condition and it is the sinful avoidance of child-bearing. The tree of knowledge has become the tree of death. An Australian patriot addressed to his people an appeal which we may well heed:

"O men of a race too small
To handle your father's spade,
To shoulder the ringing axe
And level the forest glade.

"Your wives have a barren womb,
Your stock fill the empty wild,
Your paddocks are filled with lambs,
Your homes have a single child.

"O land that we love so well,
Awake and redeem thy fate,
Arise ere the watchers cry,
'O land of lost hopes—too late.'"

In this age we call ourselves practical as Martha thought herself to be. We are not so practical as we think that we are. Active in many spheres, with un-

* Ethel W. Cartland, *Outlook*, Nov. 15, 1913.

disciplined strenuosity we spend ourselves rather than attain. We mistake means for ends. This is an age of bigness rather than of greatness, of legislation rather than of justice, of much travel rather than of widening horizon, of manners rather than of courtesy, of superfluities rather than of satisfaction, of libraries rather than of learning, of churches rather than of religion. This is an age of material wealth and spiritual poverty. If in the things of the spirit we are poor, we are poor indeed.

Mary, too, is a type and, as a type, she is in contrast with Martha. She is the type of the one who takes the most direct path and reaches her goal. Mary in her sense of fitness is an artist in the art of living.

She is an artist in her appreciation of the power of simplicity. Her sister is confused with many things; Mary is calm as she devotes her energies to one. Jesus in the course of His journeys met a man so insane that he fled from the habitations of men and lived among the tombs of a cemetery. He was so wild that chains could not hold him. Jesus asked him, "What is your name?"—that is, "What is the matter with you?" The crazy man answered, "Legion." He was drawn in many directions, he was distracted. Nervous prostration is so peculiarly frequent among American women that the malady is known on the

continent of Europe as *Americanitis.* It is due chiefly, not to overwork, but to distraction. The distraction comes from the effort to live by irreconcilable standards, the effort to be a faithful mother and at the same time to live a life of pleasure, to be a Christian and at the same time to be a worldling, to serve God and at the same time to serve Mammon. The cure is not so much less work as greater simplicity in living and in motive. Peace comes to her who seeks only to know and to do the will of God, to "seek first the kingdom of God and His righteousness."

> "If our faith were but more simple,
> We should take Him at His word,
> And our lives would be all sunshine
> In the presence of the Lord."

As an expert in the art of living, Mary recognized values and put first things first. The first thing for her to do when she had the opportunity was to sit at the feet of the Lord. A woman soon to become a mother, wishing advice for the welfare of the coming child, consulted one who was not only a successful doctor but also a wise man. He said, "Spend a great deal of time with your New Testament." He did not ignore the physical side of the mystery of birth, but he rightly recognized the primary place of spiritual preparation for the calling of motherhood. Eugenics is right in recognizing the importance of inheritance,

but the subject is trifling in comparison with the study of our divine inheritance and our eternal destiny.

It is well that woman should take her part in the solution of the practical, social, and political problems, but if her interest is to lead her from the cultivation of the spiritual side of life she will do her part to dry up the springs of social strength at their source. Her place, as man's place, is at the feet of the Lord. Let her remember the words of Gladstone, a man who did more to uplift social life in Europe than any other man in public life: "Talk of the questions of the day? There is only one question and that is the Gospel. It can, and will, solve all the problems that call for solution." If Mary is to be regarded as the type of the devotional, it is to be remembered that the devotional is not opposed to the practical. The devotional woman is the practical woman. Luther accomplished more than all the kings of his time and one day he said, "I will have to spend an hour more in prayer to-day because I have so much to do."

Let me put before you Mary as the type of the woman who accomplishes. If she is to yield her place of primacy, let it not be to her strenuously puttering sister Martha but to another Mary—Mary the Mother of Jesus, her who was so near to Jesus, near to Him when she fondled Him as a babe upon her knee, near

to Him when she stood beside Him exposed as a criminal on the gibbet, near to Him when the curtain went down, leaving her in prayer. Because she was near to Him she is called the "Blessed". Because she was the nearest to Him she is called the blessedest among women.

FIVE EVILS

(TO MEN)

IX

SOME subjects of particular, though not peculiar, interest to us as men, I wish to consider with you this afternoon.

I

DRUNKENNESS

The first of these subjects is drunkenness. I have little enthusiasm in speaking against alcoholic drinking, for the simple reason that there is hardly anyone to-day who has a word to say in its behalf. Of course the pawnbroker, the keeper of the brothel, and the man who stands behind those two, namely the saloon-keeper, have much to say on behalf of the free and frequent use of alcohol, but such advocacy is its condemnation. Those who plead that drinking aids good cheer and sociability should not forget the police court on a Monday morning, and the quarreling and the misery that lie back of the occasional broken head that demands the attention of the police. As a restorative, alcohol has less and less said in its behalf by

physicians, especially by those of them who are not addicted to its use. Within the present year, in the Baltimore and Ohio Railroad system, alcohol has been ordered removed from the items in the kits of "First Aid to the Injured."

The most interesting phase of the situation in regard to the subject of drinking is the amazing growth in favor of the legal suppression of the use of alcohol as a beverage. It took seventeen years to bring seven states into the Prohibition column. The next seven states were added in six months. The liquor interests are awakened and alarmed. The end of their business is in sight and they know it. Neither paid pleaders before Congress and our state legislatures nor misleading and lying advertisements can save them long.

"Personal liberty" is the plea of those who oppose the suppression of the liquor traffic. Personal liberty has its limits. When a man tries to commit suicide, the state interferes to prevent him and to punish him for his attempt. A man is not his own even in the eyes of the state. When personal liberty encroaches on the freedom of others, it is not liberty but license. Drunkenness is largely responsible for the necessity of police forces and police courts and asylums for the insane, and the burden of the expense of these institutions rests in the form of taxation on the shoulders of the citizens. Citizens have a right to control "personal liberty" that involves for them increased taxa-

tion. The saloon is invariably a menace to the morals of a community, and citizens have a right and a duty to protect themselves and their children against a moral danger, as they have a right and a duty to protect themselves and their families against smallpox and diphtheria.

Federal prohibition will be a vital issue in the not distant future, and it is reasonable to believe that some of us will see the day when the curse of drunkenness is lifted from our beloved land. God hasten the day! And do you your part to hasten the day. Hasten the day by the most direct way that it can be hastened, namely, by the use of your vote. The liquor forces are in retreat. They are "on the run". It is for you to keep them moving so that their running may become a rout.

The issue is wider than this nation. Lloyd George at the beginning of the great war said, "England is fighting three enemies, Germany, Austria, and Drink, and Drink is the most formidable of the three." If England came near to defeat in this great contest and was threatened with being reduced to a third-rate power, she has herself chiefly to blame for her slowness in grappling with the great evil. If England wins in the war against the Central Powers and does not win in the present war against drunkenness, her defeat, in whatever form, is ultimately certain. Russia by one stroke abolished the use of vodka in her

domains. The action sent a thrill through the world. The benefit to Russia was immediately evident and the Czar's Minister of Finance has officially said: "I deem it my duty to declare in the most emphatic manner that there cannot be any return to the past." If Russia adheres to this resolution, she will be a power in the world more to be reckoned with and less to be feared. Already she has recovered from what appeared like overwhelming defeat, and her rise to power and effectiveness has been the surprise of the war. If, as a result of this terrible war, drunkenness is driven from the world, or even from the belligerent countries, the awful price paid in men and money and anguish unutterable will not be too great.

II

Smoking

In speaking of the habit of smoking, I feel more enthusiasm because it has more advocates than drinking has and it has far fewer outspoken enemies than it ought to have.

Smoking is not the sin of sins. In itself it is no more sinful than the eating of candies. Many of my friends—better men than I am—smoke, and if I had the self-restraint that some of you have, I should be smoking to-day.

The extent of my smoking when I indulged in the practice, would be regarded as moderate—three light

cigars a day with an occasional cigarette. I did feel a little disturbed when I realized that in spending fifteen or twenty cents a day on tobacco I was spending at the rate of from fifty to seventy dollars a year. I did not care to let my mind dwell much on the total. I did not care to with wife and children and their needs to consider. Yet I know of men with families dependent on them and with incomes less than mine, who are spending per day and per year a good deal more than I did. If they can reconcile their indulgence with fairness to their families, I congratulate them on their mental agility, but I cannot respect their manhood.

Smokers in the United States are spending annually twelve hundred million dollars on tobacco*—three times the cost of maintaining for a year the common school system of the country, three times the cost of our annual railway travel, and three times the cost of building the Panama Canal. In addition the loss of property by fire started by smokers is very considerable. Even life is sacrificed. In the Triangle Waist Factory, one hundred and forty-seven lives were lost by a fire started from a lighted cigarette that was thrown into a waste-paper basket.

More serious is smoking in its effect on health. Colonel Maas, Surgeon General of the Eastern Division of the United States Army, wrote me under

* Professor H. W. Farnam: *Unpopular Review*, First Issue.

the date of Dec. 27, 1912, "Nicotine is a deadly poison and depressent on the nervous system. I believe that it affects everyone badly." A leader whom I greatly admired lived a lonely life and found solace in heavy smoking. When word came to me that he was seized with pneumonia, I recalled the black cigars and was filled with foreboding. I was not surprised to learn in a day or two of his death. The effect of smoking is to reduce the breathing area of the lungs and, in case of pneumonia, the margin, on which hangs the issue of life and death, is lessened. The athlete knows that smoking affects the wind, reduces his endurance under strain, and so lessens the chance of victory. In an accident or an operation, the smoker has less chance of recovery from nerve shock. When Mr. Roosevelt was shot in October, 1912, the attending physician issued the bulletin: "His chances for recovery are good owing to his habitual abstinence from tobacco and liquor."

More serious in my judgment is the effect of smoking on personal efficiency. A few years ago there came to consult me a man who knew that I was interested in the psychological approach to the study of health and efficiency. A man of irreproachable character and devoted to his family, he felt that he was not getting his work done and that he was not making the income that he felt that he had a right to expect of himself. To the satisfaction of us both the

moral leakage was traced to a practice of rolling and lighting and smoking cigarettes. Was a stiff interview to be gone through? Delay with himself was pleaded till the cigarette was rolled and lighted. Compunctions over the delay went up and vanished with the whiffs of smoke. The will was weakened by constant indulgence, and will is the driving power of life. Discipline is the price we pay for power and efficiency and accomplishment, and in the indulgence in the practice and habit of smoking, strength of will is reduced and personal power tends to be dissipated. Oliver Wendell Holmes spoke not only as a physician but also as a man intimately acquainted with the issues of the moral life when he wrote: "I have seen the green leaf of promise grown brown before its time under such Nicotian regime, and thought the ambered meerschaum dearly bought at the cost of a brain enfeebled, and a will enslaved."

It is calculated, and I believe correctly, that the average smoker reduces by ten to fifteen per cent. his efficiency in the sense of concentration of attention, self-control, and tenacity of purpose. It is as if in an automobile race a hundred horsepower should develop only eighty-five or ninety horsepower. In this age of sharp competition less than ten or fifteen per cent. makes the difference between a laborer and a mechanic, between a mechanic at the bench and a superintendent of a shop, between mediocrity and

brilliancy in professional life, between a salary of a thousand dollars and twice the amount. Success today depends on the principle,

"A little more and how much it is!"

It is to the point that the last three occupants of the presidential chair, Roosevelt, Taft, and Wilson, are non-smokers. It is also apropos to quote from the New York *Times* of June 29th words from an article describing a famous dinner in the interests of political harmony: "Neither Colonel Roosevelt nor Mr. Hughes smokes, and the cigars served only as souvenirs." I have just been reading the life of John Hay and I find these words of his in regard to Abraham Lincoln: "He drank little or no wine and never used tobacco." *

So much is character involved in the practice of smoking that there is recognized a close connection between smoking and drinking. Practically all drunkards are smokers. Those who deal with inebriates on the moral side know that unless the drunkard is willing to give up smoking, further dealing with him is largely a waste of time. There is also a close connection between smoking and sexual impurity. Those who have made a study of the subject say that the yellow-stained fingers of the youth almost invariably indicate sexual incontinence in one form or an-

* *Life*, by Thayer, Vol. 1, p. 186.

other. The assertion is psychologically reasonable. A slump at one point means a slump along the whole line of moral resistance, and the strongest pressure is brought where passion attacks.

Out of his wide experience with Harvard undergraduate life Dean Briggs writes: "The peculiar evil in cigarettes I leave for scientific men to explain; I know merely that among college students the excessive cigarette smokers are recognized even by other smokers as representing the feeblest form of intellectual and moral life. At their worst they have no backbone; they cannot tell the truth; and they loaf."

In saying what I have said about the habit of smoking, I have tried to avoid exaggeration and hysterical emphasis. I rest my case with an appeal to your intelligence. Let my arguments be checked by your experience and observation. At the same time let me sound this warning—Users of the more violent narcotic, opium, are invariably liars. The use of the milder narcotic, nicotine, seems to have the tendency to make the users of it dishonest with themselves. Said a physician to me after I had said to him what I have said to you: "The fact is, we smokers are not frank with ourselves." Physicians who deny the deleterious effects of ordinary smoking (and invariably they are themselves smokers) either do not know their business or they are not honest with themselves and with others.

III

Impurity

The evil of impurity is harder to deal with and yet it is the most vital of all. Purity is the citadel of the integrity of a man's life, and, because of the importance of it, the devil resorts to every method of attack—the fierce onslaught of frontal attack by passion and the subtle and hidden approach by the way of deception. Let us consider one or two of the falsehoods told to make easy the way of impurity.

(a) Indulgence is necessary or helpful to health, it is claimed by the libertine and by those who make a living by pandering to vice. A little boy interested in baseball came to his father one day with the question about Captain Chance when he had charge of the Chicago "Cubs": "Why did Captain Chance fine one of his men for staying out one night?" Captain Chance was not responsible for the manner in which his players spent their time after they doffed their baseball suits, but he was interested in securing a winning team and he knew that indulgence interfered with the health and vigor and skill of the player and with the chance of his team winning the world championship.

(b) What is according to nature is right, argues the deceiver. According to which nature? we must ask. We know that there is in us the nature of the animal and the beast, and, if the animal inclination

is to control us wholly, we return to the condition of beasts and the ethic of the jungle, and disavow that nature which is ours by virtue of our being created in the image of God.

(c) There is one standard for men and another standard for women, suggests the voluptuary. A young woman, on her way home in a large city, was overtaken by a violent rainstorm and sought refuge in the hallway of the nearest house. As she entered she recognized her own brother coming down the stairs. "My God!" he exclaimed in terror. "What are you doing here?" In a moment the situation flashed upon her, and calmly she returned, "And what are you doing here?" If a young man excuses himself for being impure, he may not consistently object if his sister chooses the way of the prostitute. There is one standard for women and it is the same for men; it is the standard of absolute personal purity.

Purity is violated by word as well as by deed. A young officer eager to win favor with his chief entered one day the tent of General Grant and announced: "I have just heard a great story." Then looking about, in a voice calculated to excite pruriency, whispered, "Are there any ladies about?" "No," said General Grant, "but there are gentlemen." The story was not told. Gentlemen, when next you are at a club or lodge banquet and the low-minded, foul-mouthed speaker tries to win a cheap applause by the

dirty story, let him know by more than your silence that there is a gentleman present.

The issue of personal purity does not resolve itself into a question of the keeping, or the breaking, of rules and laws. A man may be guilty of impurity without violating social law. It is a question of purity of heart and intention. Before Christ was brought a woman guilty of flagrant adultery. Her accusers were men who violated no written or spoken law. They challenged Him to find words severe enough for the offence. He lifted the issue up to the highest plane, the plane of pure intention, and He raised the question with the accusers whether within the bounds of respectability they were purer in heart than she. They shrank from the question, those men of eminent respectability. Respectability is often but the painted surface that hides the foulness of moral corruption that festers within the mind and heart.

The best way to protect the young from the contagion of impurity is to teach them respect for the sources of life. In a certain village lived a man who spent much of his time in fishing and hunting. One day he brought into the local store a large woodchuck which he showed to his townsmen. A man who happened to enter the store saw the animal, and immediately asked that it be left untouched till he should fetch his little boy. The woodchuck was ripped open,

and the father showed his boy a brood of little ones that would soon have been born. He wished to show his innocent boy in a wholesome way where babies come from, "Right from beneath the mother's heart." Teach your children where they come from, "right from beneath their mother's heart." Let them realize whence they immediately come, and let them realize the love and the sacrifice and the sweetness of it all. There is need of frankness these days and we are having it—perhaps too much frankness in matters of sex, a frankness not in the interests of purity, but rather in the interest of pruriency and door-receipts, a frankness that is cultivated at the expense of modesty. If children are to be taught about the mysteries of life—and they ought to be taught—it is better that they be instructed by parents, than by doctors or teacher, if frankness is to be observed and modesty is not to be sacrificed.

IV

Gambling

Gambling is an evil to be reckoned with. It is a subtle evil. It does not involve dishonesty, but it has within it the element of dishonorable intention. Its motive is to get what belongs to another without paying for it. The root of the evil is envy. It anticipates the charge of dishonorableness by a code according to which a debt incurred at the gambling-table is regarded as a debt of honor and takes precedence in

obligation to the signed document. In this protestation of honor I suspect that the protestors protest too much.

Gambling is an elusive evil. It begins in such apparently innocent ways that one hesitates to check it. The gambler whose shooting on the streets of New York was the occasion of the Becker trial knew whereof he spoke when he said: "I would not let my boy play marbles for keeps." The gambling habit, when once established, is harder to cure than the drinking habit.

Gamblers often contend that the hope of gain is not the motive. In saying this they say what is not true and what they know to be untrue. Women who play bridge for a prize feign indifference for the article played for, but stories that we hear concerning methods of scoring lead us to a different conclusion. Tradesmen tell us that from time to time women bring to them the "trifles" they have won at bridge parties, and ask for an exchange in money, or some other article.

A ball a hole in golf, or a dollar a game in tennis, is proposed as an added attraction to the game. But golf and tennis are good games and need no additional attraction to the real athlete, any more than the healthy man needs a stimulant to whet his appetite.

It is said that gambling helps to kill time. Since

when did time become an evil to be killed? Time is good, it is for action, for love, for play, for life.

Gambling is said to be incidental to the sport of kings. So much the worse for kings. We can say in no spirit of self-righteousness, "Thank God, gambling is not incidental to the sport of American presidents."

V

Blasphemy

In conclusion, let me say a word in regard to blasphemy and swearing. In the first place, let me point out that much that passes for swearing is not swearing, and is not wrong or sinful at all. The word "Damn", for instance, is ugly and vulgar in its associations, but it is not sinful to use it. To speak of a "damned" hammer or a "bloody" shovel is to use meaningless words. Their use betrays a void in suitable language and exposes a lack of education.

The sin of blasphemy consists in taking the name of God in vain. The sin is not excused by the fact that the blasphemer does not realize what he is saying. He should know. In a book by Elizabeth Phelps called "A Singular Life", the story is told of a young man who devotes his life to saving the souls of the folk in a fishing village on the coast of Massachusetts. Much turns on the actions of a man notorious for his drunkenness and blasphemy. To win this man is the hardest task of the young reformer. He wins him so

far as to get him to kneel, and then pleads with him to utter one word of prayer. The man sincerely tries but he cannot bring himself to repeat the word "God". Yet this word he had been wont to use with almost every sentence in his blasphemous outpourings. Finally the word is repeated with reverence, humility, and with some sense of its awful meaning, and the suppliant with great agitation rises from his knees, a changed man.

The Jews had such reverence for the awful name of God that they never repeated it, and in their sacred histories a gap was used, or there was substituted some word that described an attribute of the Eternal.

The cure for much that passes for blasphemy, and is not, is a little more education, and the cure for blasphemy is a realization of the holiness and awfulness of the Eternal One who is never far from any one of us.

PLAY THE GAME

(TO BOYS)

X

2 Timothy 2: 5. And if also a man contend in the games, he is not crowned, except he have contended lawfully.

THE message I wish to convey to you is contained in an expression taken from the athletic field. It is "Play the Game". S. Paul has the identical idea in mind when he says that a man must "contend lawfully".

I

"Play the Game!" I am not going to speak to you about athletics. You know more about that than I do. Moreover, I have more important things to talk about. On the way, however, let the sweep of the phrase reach your athletic field.

(a) Play the game! Do not take your athletics out in watching others. The crowds that flock to the Soldiers' Field, or the Yale Bowl, or the Braves' Field, are not necessarily an evidence of a healthy love of sport. The change from playing games to watching games marked a deterioration in the fibre

of the Roman people. The average of real athletic interest is higher among the boys who play baseball in the sand lots in West Fitchburg, than in the multitudes who pay high prices for admission to witness football and baseball games.

(b) Play the game! Do not make a business of it. The play is to be played, not for social advancement, but for the sport of it.

(c) Play the game! Do not degrade it by gambling. Do not throw a reflection on a game by implying that, in order to be interesting, it needs the artificial stimulus of a bet.

(d) Play the game! Do not blame the umpire, or the wind, or the ground.

(e) Play the game! Play fair. Better a fair defeat than a foul victory.

(f) Play the game! Anyone can be a good winner but it takes a man to be a good loser.

(g) Play the game! "Hit the line hard. Never flinch. Never foul."

II

I said that I am not here to talk about athletics. Yet again, before I go on to talk about more important things, I must point out that the spirit one shows in athletics is the finest test of life. The cad and the brute betray themselves in the excitement of the game. In the contest all that is "yellow" comes out, and all that is "blue" too. I remember seeing, on the bank

of a fishing stream, a boy slipping a trout into the basket of a companion who had not been so successful. The man who claims as his own a bird that he knows fell to the gun of another, may be counted on later, if he gets the chance, to destroy the will that stands in the way of his acquiring the property of another. I would remind you of the words which the Duke of Wellington addressed to the boys of Eton: "My young friends, I want you to remember that the battle of Waterloo was won at Eton." To the same effect is the poem of Newbolt:

"There's a breathless hush in the Close to-night—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
'Play up! Play up! And play the game!'

"The sand of the desert is sodden red—
Red with the wreck of a square that broke:
The Gatling's jammed and the Colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed his banks,
And England's far, and Honor a name,
But the voice of a schoolboy rallies the ranks:
'Play up! Play up! And play the game!'"

III

Play the game! Each one's task in life may be regarded as a game. To President Luther of Trinity

College, after he had been elected to the State Senate of Connecticut, I said one day, "Well, how do you like politics?" "Ah," he replied with enthusiasm, "there is no game in the world like it." War is spoken of as a game and a grim game it is. In war the rules of the game are to be observed—you may not poison a well, you may not shoot non-combatants, you may not destroy property except for military advantage. He who violates the rules of warfare must stand judgment at the bar of humanity, and of history. Lord Roberts showed the spirit of the true sportsman, when, at the beginning of the European war, he wrote: "May I give a word of caution to my countrymen against the unsportsmanlike practice of abusing one's enemies? Let us avoid what Kipling, during the Boer war, has described as 'Killing Kruger with our mouth'. Let us rather devote all our energies to defeating our foemen by the superior fighting of adequate numbers of British soldiers, in the open field. . . . . Let us keep our hands clean and let us fight against the Germans in such a way as to earn their liking as well as their respect." *

Preaching the Gospel is a game. So St. Paul regarded it when he wrote about "contending lawfully". In preaching the Gospel I must observe the rules of fair play. I must treat the infidel squarely. I may not misquote the words of a man whose argu-

* *Hibbert Journal*, Sept. 1914.

ments I am attacking. I may not use as a text words from the Bible which on the face of them seem to convey a certain meaning when a little knowledge of Greek shows that they mean something else. I may not do evil that good may come. Preaching the Gospel is a game, with rules to be observed, and it is a game that one may play with all the zest that one knows in shooting, or golf, or fighting. I can say that I glory in the ministry because I can say reverently, "There is so much fun in it."

Life itself may be regarded as a game, and concerning living I would say to you, Play the Game! Do not whine and do not whimper. Do not say that you are not appreciated, that you never get a chance. As a rule, we get more appreciation than we deserve. There are more good positions open than there are good men to fill them. As Emerson said: "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he live in a forest, the world will make a beaten path to his door."

In relation to others, Play the game! It is poor sportsmanship to say behind a man's back what one is afraid to say to his face.

In relation to God, Play the game! He is a poor sportsman who, with the freedom of a man, turns his back on the call to divine sonship and chooses the path of the beast, and who, now a drunkard or a

libertine, calls himself a victim of heredity or of circumstances and courts the great blasphemy, "God made me so." A young man, one of the most chivalrous I ever knew, said to me, "I do not want to come to God only when I am in sickness or in trouble." An English officer in the Indian army tells of meeting frequently a Hindu woman with her two children, one a robust little boy and the other a frail little girl. One morning she appeared with only the little girl, and the officer asked what had become of the boy. "I threw him into the river as a sacrifice to my god," said the woman. "Why?" said the officer. "Why, if you were to sacrifice one, did you not sacrifice the sick one?" With great dignity the Eastern woman replied, "Do you think that I would offer to my god anything but the best?"

The finest test of true sportsmanship in the game of life is loyalty. Truthfulness is the fundamental virtue. Love is the crowning virtue. Loyalty is the exquisite virtue. Analyze the word "gentleman", or the word "lady", in the old-fashioned sense, and you will find the essential ingredient to be loyalty—loyalty to one's team, loyalty to one's school or college, loyalty to one's family, loyalty to one's friends, loyalty to the best traditions of one's family, loyalty to one's Church, loyalty to one's God.

Not only in the text, but elsewhere St. Paul conceives of life as a game and readily lapses into the

language of the running-track and the boxing-ring. He conceives of himself as a contestant in a game, the umpire of which is the unchallenged champion, Christ. With victory now within his grasp he exclaims: "I have fought a fair fight. I have completed the race. I look with confidence to the decision of the umpire. I have contended lawfully. I have played the game."

THE CHILDREN'S CHRIST

AS SUGGESTED BY THE TWENTY-THIRD PSALM

Addresses to Children

NOTE TO THE ADDRESSES TO CHILDREN

IN the following interpretation and application of the Twenty-third Psalm, indebtedness to "The Song of Our Syrian Guest," by W. A. Knight, is here acknowledged.

These addresses to children are to be understood as having been delivered in connection with services in every part of which the idea of Christ as the Good Shepherd was kept in mind.

One of the "Good Shepherd" hymns, of which there are many, was sung at the beginning of the service. The Twenty-third Psalm was sung in such a way that every child could take part. After the singing of the first verse by the choir and congregation, the Missioner sang the succeeding verse, the children singing again, "The Lord Is My Shepherd, I Shall Not Want," between every verse sung by the Missioner. After the sermon the idea was acted out. The Missioner, holding a shepherd's crook, marched round the church followed by the children. He sang the verses of the hymn, "He Leadeth Me," and after each verse the children sang the chorus. After the children had returned to their places from this pro-

cession, instructions similar to those recorded elsewhere were given. At the end of the service the children sang, upon their knees, the hymn, "Jesus, Tender Shepherd, Hear Me," and were dismissed with the benediction—"The God of peace, who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ our Lord."

THE GOOD SHEPHERD

I

(St. John 10: 1-6 having been read as the Scripture lesson.)

Psalm 23: 1. The Lord is my shepherd; I shall not want.

I HAVE read to you about the Good Shepherd. We have sung about the Good Shepherd, and we shall sing about the Good Shepherd again. Now I am going to speak to you about the Good Shepherd. I am going to speak to you on each of the following days about the Good Shepherd, taking for my texts each of the verses of the Twenty-third Psalm. To-day my text is: "The Lord is my shepherd; I shall not want."

In the Bible we read a great deal about shepherds. In the land of the Bible there are a great many shepherds. In Palestine one never sees a sheep without a shepherd also. You see, that country is very different from ours. In our country we have fences, and walls, and roads, but in that country there are not any fences, and there are very few roads, and if the sheep were to be without a shepherd, they would not

know where to go to find food, and they would not be able to find their way home at night. Without a shepherd they would be unled, and unfed, and dead. We are like sheep on a trackless desert. The future stretches before us all unknown, and if we do not have a guide to lead us, we shall not know where to go and we too shall be unled, unfed, and dead. Jesus says to us, "I am your shepherd."

What does Jesus mean when He says to us, "I am your shepherd"? In the first place He means that He always goes before us. In the pictures of the Good Shepherd, you always see Him going before the sheep. The shepherd in the eastern country never drives his sheep; he always goes before them. He leads them. Jesus never bids us do anything that He has not done Himself. He says, "Follow Me."

Another thing about the shepherd which we should remember, when we think of Jesus as being our shepherd: the sheep know the voice of the shepherd. One day a gentleman from America was in Palestine, and was watching a shepherd leading his flock out into the desert, and he said to himself, "I should like to have the sheep follow me like that." And what do you think he did? He borrowed the shepherd's clothes, and the shepherd's staff, and started out as the shepherd did. But the sheep would not follow him. His voice seemed strange to them. It was not the voice of their shepherd. We sing, "How sweet

the Name of Jesus sounds." We love everything about Jesus. Children in Sunday School love to study about Jesus. It is hard to get them to study anything else. The thought of Jesus fills us with happiness. We sing,

> "Jesus, the very thought of Thee
> With sweetness fills the breast."

Then, too, the eastern shepherd knows each sheep by name. One sheep might have a broken horn and the shepherd would call him "Broken Horn." Another would have a black nose and he would call him "Little Black Nose." Another would be lame and he would call him "Little Lame Foot." Jesus is our shepherd. He is the Good Shepherd and he knows each one of us by name. A little friend of mine had a dream. He told me: "I dreamt last night that I was falling out of bed and Jesus came and held me up; and He called me 'Fred.' How did He know my name?"

Because Jesus is our Good Shepherd, He knows each one of us, and He knows each one of us so well that there is no danger of our being lost in the crowd. In a great hospital a little girl lay on her bed. As the surgeon made his rounds he came to the bedside of the little patient. After he examined her, he shook his head and said to the nurse, "I will have to do it to-morrow and I am afraid that she will not come through it." He thought the child would not

understand what he meant, but she did understand and knew that he was to perform a very dangerous operation on her on the following day. She was in great distress and said to the little girl on the next bed, "Annie, he said that he was to do it to-morrow and that he did not think that I would live through it. I am afraid. What would you do?" And Annie said, "I would pray to the Lord Jesus, the One in the picture over your bed blessing the little children." "But," said Emmie, "how would He know me in this big hospital with so many little children?" And Annie replied, "I would tell Him, 'It is the little girl with her arms lying out on the counterpane.'" Emmie prayed to the Lord Jesus to help her, and that evening she went to sleep with her long, lean, little arms lying out on the counterpane. That night the kind Lord Jesus sent His gentle angel messengers and they carried little Emmie away to the lovely land where there is no suffering or sickness. When the surgeon came in the morning to perform the operation Emmie was gone, but her frail little body was there, with the long, lean, little arms lying out on the counterpane.

On each of us there is a mark by which Jesus knows us. When a child is baptized, he is made a "member of Christ, the child of God, and an inheritor of the kingdom of heaven." When he is baptized, there is put upon his forehead a mark by which

Jesus knows him. The sign of the cross is made with water. The water dries off but the sign is never rubbed away. He belongs to Jesus forever.

When we know that Jesus is our Good Shepherd, we can never lose our way, or get lost, and we need never fear. Once a little child was learning the Twenty-third Psalm. The first verse reads, "The Lord is my shepherd; I shall not want." He got the words a little mixed, and repeated it, "The Lord is my shepherd; that is all I want." What he said is true after all. If the Lord is my shepherd, that is all I want.

THE GOOD SHEPHERD

II

(Isaiah 40: 9-11 having been read as the Scripture lesson.)

Psalm 23: 2. He maketh me to lie down in green pastures; he leadeth me beside the still waters.

I WANT to speak again to you about Jesus as our Good Shepherd and to think of Him as the second verse of the Twenty-third Psalm suggests: "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

The country where Jesus lived and where the shepherds that He was speaking about lived, was largely a desert country. As the shepherd started out with his sheep in the morning, sand generally stretched out before him. Now, sheep cannot live on sand any more than you can. The shepherd had to find grass for his flock and sometimes it was very difficult to get it. As he led his sheep out in the morning, he would put his hand over his eyes and look in this direction and in that. If he saw some grass in the distance, he would start out for it with long strides, the sheep scampering behind him. Some-

times he would be unable to find any grass on the desert and then he would climb up the steep mountain side hand over hand, or draw himself up with his staff. Sometimes he would have to reach down a cliff for grass. He would reach the grass with his staff and with the crook of it gather it up. Sometimes he would find a valley with delicious, fresh, green grass as tall as the sheep. Whether he would lead them into this, or whether he would carry armfuls down from the mountain-side or up from the steep cliff, the good shepherd would take care that, at whatever cost to him, the sheep would have so much green grass that after they had eaten all of it that they needed, there would still be enough to lie down on.

Your father is like the shepherd. In the morning he goes out to work. He works hard that you may have food and clothing and every comfort. Your teachers in school are like the shepherd; they toil to bring food to your minds. Your Sunday School teachers are like the shepherd; they labor to bring you food for your souls in the knowledge of God. Your minister is like the shepherd. We go up into God's presence and ask Him to tell us what to say to His people. In the Holy Communion we carry the food from God's altar to His people and we feed them with the bread of heaven. Ministers are called pastors, that is, shepherds. The bishop is called the

chief shepherd. He has what is called a pastoral staff. It is made in the shape of a shepherd's crook. He holds it in his hand when he lifts up his hand to bless the people.

We are told that the shepherd leads his sheep "beside the still waters." In Palestine it is generally very hard to find water for the sheep to drink. Sometimes the only water that can be found comes out of the rock in a faint little trickle and loses itself at once in the sand, and the shepherd has to dig a hole and fill it with sod to catch the water for the flock. Sometimes the only water is a raging mountain torrent which would carry the sheep away if they were caught in it. In this case he has to dig a channel and lead the water off into a quiet pool where the sheep may drink without danger, and where they may cool themselves in the heat of the day.

If we think of ourselves as being like sheep, I will tell you what is to us like the "still waters." The church is quiet and still, and when we come into it all alone on a week-day or come to the service on Sunday, we are rested and refreshed for the rest of the day or the week. The Word of God in the Bible is like water to a thirsty soul. I knew a woman who made it a rule always to read her Bible before breakfast and never to read anything else till her eye had rested on the sacred page. One time she was called upon to make a great sacrifice for the sake of others.

As she awoke she thought on what she was asked to do and she shrank from the sacrifice. That morning as she opened her Bible her eyes fell upon the words, "The Good Shepherd giveth His life for the sheep." She thought to herself, "If my Master gave His life for me, why should I hesitate to make a little sacrifice for others?" She went out to do joyfully what she felt she ought to do.

Jesus is the Good Shepherd; He provides food and drink for our souls. He is our meat and drink. He said, "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

THE GOOD SHEPHERD

III

(St. Luke 15: 3-7 having been read as the Scripture lesson.)

Psalm 23: 3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

TO-DAY I am to speak to you about Jesus, or the Good Shepherd, as the third verse of the Twenty-third Psalm makes us think of Him.

When the shepherd leads his sheep over the desert and through the mountains, they are exposed to many dangers. Sometimes a sheep or a lamb slips down a cliff and the shepherd has to "restore" it or bring it back. Sometimes it is beyond the reach of his hand and he has to reach down with his shepherd's crook and get the crook round its neck or leg or into its wool and help it up from rock to rock or ledge to ledge. A sheep may fall down into a deep gully and break its leg and lie there helpless. Then the shepherd has to climb down and carry the sick sheep or lamb on his shoulder up to safety. He has no peace of mind while one is missing. He is ready any moment to risk his life in trying to get the lost one

back. On the hills of Scotland a shepherd had charge of a hundred sheep. One evening he brought them home, put them in the fold, and went to his supper. He felt uncomfortable about his flock, took his lantern, and counted the sheep aloud, "One, two, three, four . . . . . ninety-three, ninety-four, ninety-five, ninety-six——. Gyp," he said, turning to his dog lying on the straw, nursing six puppies, "Gyp, there are four missing. Go, get them." Weary with her work of the day on the moors, she dragged herself from her clinging little ones and went forth into the darkness. She returned with three of the lost sheep. Then the shepherd counted over his sheep, "One, two, three, four, ... ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine—. Gyp," he said again, "there is still one lacking. Go, find her." Still more weary, the faithful dog shook herself from her puppies and went out into the night. After a longer time she returned with the lost sheep and the shepherd was able to count "Ninety-seven, ninety-eight, ninety-nine, one hundred." The dog brought back the sheep and then turned to rejoin her puppies, but as she walked across the barn floor toward them, she fell and lay motionless, dead from sheer exhaustion.* She was only a dumb, brute beast, but she gave her life for the sheep. The good shepherd is ready to give his life for the sheep, and Jesus the

* Story told by Rev. W. Sunday.

Good Shepherd gave His life for us, His sheep. He died that we, gone astray and lost, may be brought back again. He "restores" our souls. It is with the Cross that, like the shepherd with his crook, He brings us back.

The words describing the shepherd go on, "He leadeth me in the paths of righteousness for his name's sake," that is, "He leads me in the right and safe path as a good shepherd would." Some sheep that are lost are never found again. Some souls that go astray never let Jesus bring them back. They would rather be lost for ever. Better than to be lost is never to go astray. The shepherd knows that. His eye is on every sheep and if he sees one inclined to be reckless or to wander, he taps it on the head with his staff, "Come, keep in line with the others", or "Do not stray away or you will be lost". It is better never to stray from the path of righteousness, because they who stray have to be brought back and sometimes they never return.

One time a man was preaching on the street. He was speaking about Jesus, and about heaven as the happy home that He has prepared for us. A man in the crowd tried to make fun of him and said: "Mister, I would like to ask you a question." And the preacher said, "Ask on." The man with a sneer asked: "Which road do you take to get to heaven?" The preacher replied, "First to the right and then

straight on." "First to the right and then straight on"! That is a good direction for us to follow. We as children belong to God. We are marked with a sign that shows that we are His. In Confirmation the sign is renewed and we are made His for ever. Once a bishop was addressing a number of children whom he had just confirmed, and he said to them: "Children, I hope that you will never be converted." What he meant was that he knew the children to be good children. Their parents had kept them from wickedness, and now in their Confirmation the children themselves had chosen the right way and had received the seal of God's promise that He would give them sufficient strength for every need if they called upon Him. The bishop expressed the hope that the children would never turn their faces away from God and go astray into the crooked paths of sin. For you I express the same hope. I trust that you will never be converted, or rather that you will never need to be converted.

If the sheep on the desert wish never to be lost, they are careful never to lose sight of their shepherd. You can see them feeding. They bend down their heads and nibble the green grass. When they have filled their mouths, they raise them and chew what they have gathered, and from time to time their eyes wander in the direction of their shepherd. If they want to be safe, they must always keep looking up to

their shepherd. If we want to be kept safe from sin, we must always keep looking up to our shepherd, who is Jesus. A father was trying to lead his own boy astray and to teach him to be a thief. He was to show him how to steal apples. He put him over the orchard wall with a bag in his hand and sent him toward the trees laden with fruit. He called to his boy: "Look up the road and see if any one is looking;" and the boy could see no one. "Look down the road and see if any one is looking;" and the boy could see no one. "Look across the fields and see if any one is looking;" and the boy could see no one. "Then," shouted the father, "steal all you can carry." But the boy called back: "Ah, father, you forgot to tell me to look up." The father was ashamed and said: "I think that we shall not steal any apples to-day." We shall always be safe from sin if we keep looking up. We shall never stray if we keep the Shepherd in sight. We shall never be led into sin if we keep "looking unto Jesus".

THE GOOD SHEPHERD

IV

(St. John 10: 11-15 having been read as the Scripture lesson.)

Psalm 23: 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

TO-DAY I am to speak to you about Jesus, the Good Shepherd, as the fourth verse of the Twenty-third Psalm makes us think of Him, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

We have been thinking of the shepherd with his sheep on the mountain-side, and by the pools of still water, and in the fields with the rich, fresh, green grass. To get from one pasture to another, the shepherd has sometimes to lead his flock through a narrow valley between the mountains. This is the kind of place that is meant by the "valley of the shadow of death." It is usually dark from the shadows of the overhanging mountains and generally it is the most dangerous place through which a shepherd leads his

flock. In the desert the robber and the wild beast can be plainly seen and guarded against. It is different with the valley. A friend of mine was a soldier in South Africa during the Boer war. He was riding with his companions on the veldt and he had no fear because no enemy could be unseen, but when they approached a gorge that divided two hills, they were met with a volley from enemies hidden there and a bullet passed through the arm of my friend.

When the shepherd approaches a valley, he knows that dangers may be awaiting him, and the sheep know it too. The sheep draw close together and crowd themselves close to the shepherd. He can feel their warm bodies pressed against him and their warm breath against his hand. A wild beast may be crouching beneath the bushes ready to spring on a lamb. A robber may be hiding behind a rock ready to leap on the shepherd and carry away the sheep. The shepherd as he enters the valley grips his club with one hand. The other hand rests on the hilt of the knife in his belt. The sheep keep close to their leader, but they are not afraid because he is with them. His club and his staff are their protection. There is no use in our trying to shut our eyes to the dangers to the soul that lurk on every side. Generally there is safety for us in the open; dangers lurk away from the open places. Beware of persons who whisper to us.

A young girl was one day crossing from New York

to Brooklyn on the big ferryboat. A man with fine clothes approached her very quietly and whispered, "Are you alone?" "No," she replied, "I am not alone." He left her and went to another part of the boat, but kept his eye on her. As the ferry was entering the slip, he came up to her again and whispered again, "You are alone, aren't you?" "No," she answered, "I am not." As she left the boat and was hastening up the street, the man overtook her and insisted, "You *are alone,*" and she answered defiantly, "I am not alone." "Then who is with you?" demanded he. "God and His holy angels," was the answer. "Ah," said the man, "that is too good company for me," and he disappeared never to return.

I want to say to you, Beware of the person who whispers. If some one whispers, "I want to tell you something," ask, "Can I tell my mother?" If the person says, "No, I do not want you to tell your mother," let your answer be, "Then do not tell me."

As the shepherd led his flock from pasture to pasture, he had to lead them through the valleys where the dangers lurked. As we go through life, we must pass where temptations are, but we are safe in temptations if we can truthfully say to Jesus, "Thou art with me; Thy rod and Thy staff they comfort me."

The rod and the staff of Christ are His Cross by which He saves from the power and bondage of sin.

That is why we love so much the sign of the Cross. That is why we sing,

"In the Cross of Christ I glory."

I know of a man who had lived a life of great sin, but he was saved from it by Christ with His Cross. On him fell a terrible sickness and he knew that he was going to die. His comfort was the Cross of Christ as the symbol of the love that had saved him. He had a simple wooden cross hung on the wall opposite his bed, and during the weary hours of the day he would turn from time to time to look at it, and the sight of it would comfort him. When he lay sleepless in his dark room at night he missed the sight of the cross and the comfort it brought him, and he asked that the cross on the wall might be painted with phosphorus, that in the darkness, too, it might shine for him. When he was called upon to pass through death, which is like a valley with dark shadows, he was glad because beyond the dark valley is the place where there is no sorrow or pain, the lovely garden which we call Paradise. As he passed through the valley of death he did not fear, for Jesus was with him and the staff of His Cross was his comfort.

THE GOOD SHEPHERD

V

(1 Samuel 17: 32-37 having been read as the Scripture lesson.)

Psalm 23: 5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

I WANT to speak to you again about Jesus as the Good Shepherd, and to speak about Him as we are made to think of Him by the fifth verse of the Twenty-third Psalm: "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over."

Yesterday we thought of the shepherd leading the sheep through the valley with the lurking dangers. To-day we are to think of him leading them into the open pasture beyond. The Psalm says that the shepherd here prepares a table for the sheep. The field is the table for the sheep and the grass is the food upon it. The shepherd has to prepare the table before his guests, the sheep, can approach it. The sheep are hungry, and when they see the nice grass they start to run toward it, but the shepherd with his staff holds

them back. Then he goes forward alone and picks out all the grass and herbs that he knows to be dangerous. A shepherd who fails to do this soon loses all his sheep. I have just been reading about a shepherd who lost a large flock at one time because he allowed the sheep to eat in a field from which he had not gathered the poisonous weeds.

When sheep are hungry they do not stop to choose what is before them and to avoid danger. Some poisonous weeds they cannot tell from harmless grass. In the same way people, and especially children, may have their minds and souls poisoned if care is not taken to protect them. I will tell you three ways in particular in which children may have their souls poisoned:

(a) *Bad Books.*—One time I came upon a mother crying and asked her what was grieving her. She answered, "Do you wonder that I cry? Look at this book which another boy gave to my boy to read." I glanced at the book and saw at once that it was a vile book. It was written with the express object of poisoning the mind of the reader.

The boy received no harm from it because, when he tried to read the book, he could not understand it and brought it to his mother. The boy who gave the book meant no harm, for neither did he understand it. But the parents of the boys were alarmed, for poison had actually entered the mouths of the boys.

The parents did not put the poison within reach of their children, but they should have taken the care that a careful shepherd would take, and removed poison from the reach of the innocent.

(b) *Bad Stories.*—Nothing poisons the mind so surely as bad stories. A man one day stood on a public platform and said: "I recall the evening when as a young man I stood on a street corner and a companion told me a bad story. I would rather now that he had cut off my hand than that he had told me that story. That story entered as poison into my soul and my life has been marred by it." In school a child said to another, "Come over here. I want to tell you a story, and I do not want the teacher to hear it." "Can I tell my mother?" inquired the other child. "Oh, no—not on any account." "Then," was the answer, "don't tell it to me." There is a safe rule. Do not listen to, do not tell, any story that you cannot repeat to your mother.

(c) *Moving Pictures.*—I was once visiting an institution where there are over one hundred boys sent from the police courts. The superintendent was showing me about the place, and I asked him, "What is the reason for most of the boys being here?" Without a moment's hesitation he replied, "Moving Pictures." I do not say that all moving pictures are bad. I go to moving pictures and I should perhaps go oftener if I had the time. Not all moving pictures

are bad, but some of them are very bad; and the worst poison that reaches the minds of the people to-day comes from moving pictures. Some of them are bad and degrading, and no child or grown-up person can go several times a week to moving pictures, in themselves harmless, without getting harm from them.

If we, your parents and your teachers and your friends, are to be as careful of you as the faithful shepherd is of his sheep, we have to remove from you the danger of bad books, bad stories, and bad moving pictures.

Then come the words in the same verse of the Psalm: "Thou anointest my head with oil." The evening has now come and the sheep have returned to the fold. He stands with a horn filled with ointment and lets the sheep pass into the fold one by one. You see him watching carefully one sheep as it approaches, and he says tenderly, "There is little Black Nose. He has fallen down and bruised his knee." He covers the sore place with ointment, and during the night the wound begins to heal. Another sheep comes along limping, and the shepherd says to himself, "Little Crooked Horn has a thorn in her foot." He pulls out the thorn and pours some ointment on the swollen foot and the sheep passes in limping less, and in the morning she is quite well again.

Jesus is like this kind and thoughtful shepherd.

When our souls are wounded by some sin that we have committed we can go to Him. It is not easy for the sheep with the thorn to have it extracted, and it is not easy for us when we have sinned to come and acknowledge that we have done wrong; but confession has to be gone through with if we are to be made well again. When we confess our sins, Jesus heals the wounds that sin has made and pours upon the sore the ointment of pardon. It is like balm upon a wound. It takes out the sting and makes us well again.

There is no pardon without the pain of confession, but the joy of the pardon is worth all the pain of confession. Suppose that you have done wrong and that you are unhappy because of what you have done. The only thing to do is to go to your mother and put your arms around her neck and say, "Mother, I have been naughty. I am sorry that I have done what you told me not to do." Then your mother will put her arms around you and draw you to herself and forgive you, and you will be one with her again and all the unhappiness will be taken away. Do not let the time ever come when you cannot tell your mother, your best earthly friend, or Jesus, the best friend of all, everything that is within your heart.

In the service of the Church you see the clergyman raise his hand as he stands up to read the absolution. He is like the shepherd with the horn of ointment in

his hand. He is telling the people in the name of Jesus that they are forgiven. He is bringing to their sore and bruised souls the balm and the ointment of pardon.

THE GOOD SHEPHERD

VI

(St. John 10: 7-11 having been read as the Scripture lesson.)

Psalm 23: 6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

WE have come now to the last of our talks about Jesus as the Good Shepherd, and I am to speak of Him to-day as we are made to think of Him by the last verse of the Twenty-third Psalm: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

We have been following the faithful shepherd as we have seen him leading forth his sheep to the pasture, finding them food, leading them through the trackless desert, defending them against the lurking enemies, guarding them from the danger of poison, healing them when they are bruised. Now the day is nearly over. The sun has set and the shadows of night begin to gather. The sheep shiver as they hear the cries of the wolves. The shepherd with his long stride is hastening to a place of safety for the night.

He reaches the fold and he sees his flock go, one by one, within the fold. Then he counts, "One, two, three . . . . . ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred!" They are all safe. His loving kindness has followed them all the day. He rolls a great stone before the door of the fold, or he himself lies down to sleep across the door of the fold as if to say: "If any robber or any wild beast touches one of my flock, he will reach it over my dead body." This is what Jesus meant when He said, "I am the door of the sheep." He was willing to lay down His life for the sheep. The sheep rest in security because they know that the shepherd is with them. When they hear the roar of the lion or the growl of the bear, they draw closer to him. A mother told me that the happiest time of her life was when she had put all her little children to bed, tucked them in, and kissed them "Good Night". She knew that they were all safe. But there is a place that is safer than any earthly home, and that is the heavenly home.

Two girls grew up together. They married about the same time. Each had a boy about the same age. The boy of one mother died and the other mother came to show how she shared the grief of her friend. She took the broken-hearted mother in her arms and said, "At any rate your boy is safe." When an innocent child dies, we know that he is safe in the arms of Jesus, that no torment can touch him and that no

one can ever take him out of the Father's keeping.

A boy, called Billy, was the son of a conductor on the railway. He was very devoted to his father and always pleaded that he might be permitted to sleep with him when he returned from a long trip. The father loved his little boy, and when his train was on its way home he would telegraph to his wife, "Tell Billy that I am coming home and that he can sleep with me to-night." The little boy was taken very ill, and as his mother watched over him he looked up sweetly into her face and said, "Send a telegram to Father and say that I shall sleep with God to-night."

The Church of God is spoken of as being like a fold. Inside the Church there is safety. Outside the Church there is danger. The shepherd knows that when the sheep or the lambs wander away from his care or escape from the fold and go off by themselves they are in danger. They may wander far off and be lost for ever. They may fall down a cliff and be killed. They may fall victims to the wild beasts and be torn in pieces. When people wander away from the Church and say, "I can take care of myself," I know that they are in danger and that finally, if they do not return, they will be lost. Only in the Church is there security. Therefore, as I love you and want your souls to be saved for ever, I want you to say to yourselves, and to make this resolution as a result of this Children's Mission, "I will never forsake Jesus,

the Good Shepherd, my Shepherd. I will never wander away from His fold, which is the Church. This Sunday and the following Sunday and every Sunday, when I am a child, and when I grow up, and when I grow old, and when I die, I will dwell in the house of the Lord for ever."

APPENDICES

A

AN ORDER OF MISSION SERVICE

1. Opening Hymn, the same for each day.
2. Prayer. The Lord's Prayer and a special prayer.*
3. Solo.
4. Reading of Scripture.
5. Congregational Hymn.
6. Sermon.
7. Prayer.
8. Solo.
9. Instruction.
10. Benediction.
11. Hymn, sung kneeling.

B

PRAYER USED IN MISSION SERVICE

Almighty God, we beseech Thee to hear us as we pray for all in this parish and place. Grant that we

* See Appendix B.

may be led to surrender ourselves wholly to Thee. Work in us such a change that Thou wilt become the center of our lives and that we shall seek to do nothing, to say nothing, to think nothing, to wish nothing, but that which is in accordance with Thy will.

Hear, O Lord, our special intercession for all those who are near and dear to us. (*A pause.*) . . .

Make us to labor as we pray, and grant that each one of us may be instrumental in the saving of some one soul. All this we ask in the name of Him who came to seek and to save, Thy Son Jesus Christ, our Lord. Amen.

C

MORNING

PAUSE to realize God, infinite in love and power and holiness, ruler of the universe yet ever present and very near.

PRAISE God, in such words as

Praise the Lord, O my soul: and all that is within me, praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits:

O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

or

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory : Glory be to thee, O Lord Most High.

or

Glory be to the Father, *etc.*

or

The Doxology.

PRAY to God, in such words as

(*For others.*) Heavenly Father, hear us as we pray for others, especially those near and dear to us . . . Bless them indeed in all their ways. Keep them safe in body and soul. Grant that we may all so live that we may never be separated from Thee or from each other, through Jesus Christ our Lord.

(*For particular needs.*) . . .

(*For self.*) O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought me to the beginning of this day; Defend me in the same with thy mighty power; and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

Into Thy hands, O God, I commend myself this

day. Let Thy presence be with me even to its close, that at eventide I may again give thanks unto Thee, through Jesus Christ our Lord.

NOON

(*As the whistles blow*)

PRAY for the world's needs in such words as

Thy Kingdom come.

Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved; through Thy mercies and merits who livest and reignest with the Father and the Holy Ghost, ever one God, world without end.

EVENING

PAUSE to realize God's presence.

THANKSGIVING for the blessings of the day should be offered in such words as

Blessed be Thy name, O Heavenly Father, that Thou hast brought me in safety to this evening hour. I thank Thee for all Thy goodness toward me, for my health and strength and circumstances, for (*here mention special mercies*) . . ., for my faith in Thee and for Thy love in Jesus Christ our Lord.

PRAY in such words as

(*For Pardon.*) O Almighty God, Lord of Heaven and earth, I confess that I have sinned against Thee

in thought . . . in word . . ., and deed . . . . I am sorry that I have grieved Thee. Forgive me for Jesus' sake.

(*For Particular Objects, especially family and friends.*)

(*For Protection.*) Father, into Thy hands I commend myself and all who are dear to me. Keep us this night and evermore under Thy fatherly care and protection. Grant refreshing sleep and renewed strength to serve Thee more and more.

or

The Lord Almighty grant me a quiet night and a perfect end; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me this night and evermore.

or

I will lay me down in peace and take my rest; for it is Thou, Lord, only that makest me dwell in safety.

D

RESOLUTIONS—GENERAL

THE PREACHING MISSION

I resolve by the Grace of God

To surrender my life to Christ and henceforth follow Him .....

To pray daily, morning and evening .....

To read my Bible daily .....

To receive the Holy Communion every .....

To attend Church regularly .....

To give a definite portion of my income to God's work .....

To do some work for the Church or other Christian service .....

To give up at once and forever .....

To begin at once to.....and continue until the end of my life .....

To be prepared for Confirmation .....

Other resolutions may be written here

Signed.....

Please place a cross (X) opposite the resolutions you decide upon.

E

RESOLUTIONS—CHILDREN

THE PREACHING MISSION

I resolve by the Grace of God

To pray daily both morning and evening .....

To read my Bible daily .....

To attend Sunday School regularly .....

To attend Church regularly .....

Signed .....

Date .....

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Gammack, A. J.
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